Mary Travers 6064-6

OBSERVATIONS

ON DIVERS

PASSAGES OF SCRIPTURE.

Placing many of them in a Light *altogether new*;

Aſcertaining the Meaning of ſeveral *not determinable* by the Methods commonly made uſe of by the Learned;

Propoſing to Conſideration *probable Conjectures* on others, different from what have been hitherto recommended to the Attention of the Curious;

And more *amply illuſtrating* the reſt than has been yet done, by Means of Circumſtances *incidentally* mentioned

IN BOOKS OF

VOYAGES AND TRAVELS INTO THE EAST:

IN TWO ADDITIONAL VOLUMES.

TOGETHER WITH

A SPECIMEN OF SIMILAR

OBSERVATIONS ON THE CLASSICS,

AND ON

JOSEPHUS AND ST. JEROME.

VOL. III. RELATING TO

I. The *Weather* of JUDÆA.
II. Their *living in Tents* there.
III. It's *Houſes* and Cities.
IV. The *Diet* of it's Inhabitants, &c.
V. Their Manner of travelling.
VI. The Eaſtern Methods of doing Perſons Honour.

Sanctam Scripturam *lucidius* intuebitur, qui Judæam *oculis* contemplatus ſit.
S. HIERON, in lib. Paralip. præfatio.

LONDON:

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M.DCC.LXXXVII.

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PREFACE.

THE Public received the two preceding volumes of Obſervations in ſo candid a manner, that I have been induced to publiſh a third and a fourth of a ſimilar nature.

As the buſineſs of my life has been to ſtudy and endeavour to illuſtrate the Scriptures, as well as to preſs the truths contained in them on the heart, many *other* Obſervations have riſen up to view, in looking over again the books I had before examined, as well as in peruſing ſome I had never ſeen, when I made the Obſervations before publiſhed.

Sir Philip Muſgrave, after having favoured me with the peruſal of Sir John Chardin's manuſcript notes on many paſſages of Scripture, moſt obligingly ſent me, (after the two firſt volumes of my Obſervations appeared,) the three tomes of his Travels, printed in French, at Amſterdam, 1711, which furniſhed me with conſiderable additions, inſerted in the third and fourth volumes: and I cannot

but make my very grateful acknowledgments to Sir Philip, for this freſh inſtance of goodneſs.

A *very eminent Member of the Univerſity of Cambridge*, obtained for me Viniſauf's account of the expedition of King Richard I. to the Holy-Land, out of the Univerſity library, to whom alſo I acknowledge myſelf highly obliged, for this, as well as many other literary favours. This account of *Viniſauf* was publiſhed in the ſecond volume of the collection of *old Engliſh hiſtorians*, printed at Oxford, in 1687.

Several very agreeable remarks were communicated to me by a very learned and ingenious Clergyman of this county of Suffolk, moſtly indeed relating to what had been publiſhed in the two firſt volumes; but they have furniſhed ſome materials for theſe two ſucceeding ones. I would here return my very reſpectful thanks to this gentleman, and am ſorry I am not at liberty diſtinctly to mention his name.

I alſo took a journey to London ſome time ago, expreſsly for the purpoſe of converſing with two perſons on matters of this kind.

The

The one was a very ingenious and friendly gentleman, who viſited the Eaſt in 1774[1]: he very obligingly read over to me that part of his Journal which related to the Holy-Land, and alſo communicated ſome other matters he recollected, about which I enquired, but which were not ſet down in his memorandums. The other was *Signior Luſignan*, the author of the Hiſtory of the Revolt of *Ali Bey*, of which the ſecond edition, made uſe of by me, was printed at London, in 1784, who not only had anſwered ſeveral queries I put to him by letter, but had aſſured me of his readineſs to communicate any farther eclairciſſements I might want, in converſation, if I came to London, which he could not ſo well commit to writing, as being a foreigner. This promiſe he very kindly fulfilled; and thoſe communications were very uſeful to ſettle ſome matters, of ſuch a minute nature as not to be met with in books of travels, but of conſiderable uſe to accompliſh what I had in view. It gives me pleaſure to think that my native country, the land of

[1] W. Boylſton, Eſq. of London.

liberty and generoſity, has received this Eaſtern refugee into her boſom, who appears to be not only a man of ingenuity, and great information as to Oriental matters, but has, I apprehend, the honour of being deſcended from a family, of which one wore the crown of the *Chriſtian kingdom of Jeruſalem* ſome centuries ago, and others have ſuffered hardſhips on account of their attachment to the faith of Jeſus [1].

Beſides theſe ſources of information, I have conſulted a variety of books, as I had opportunity, ſome printed ſince my firſt Obſervations; and others of an older date, but which I had had no opportunity of conſulting at that time. It may not be diſagreeable to ſet down a catalogue of them here, in the order in which the travels were undertaken, or nearly ſo.

[1] So Moſes "when he was come to years, refuſed to "be called the ſon of Pharaoh's daughter, eſteeming the "reproach of Chriſt greater riches than the treaſures of "Ægypt, for he had reſpect unto the recompence of re-"ward." Heb. xi.

Itinerarium Benjaminis, in ſeculo 12mo, Ludg. Bat. 1633.

Itinerarium Sym. Simeonis, (an. 1322,) e cod. MS. in Bibliotheca Coll. Corp. Chriſti, Cantab. aſſervato. Cantab. 1778.

Voy. de Pietro della Vallé, (an. 1614, &c,) 8 tom. a Rouen, 1745.

Voy. into the Levant, by Henry Blunt, Lond. 1650.

Doubdan, Voy. de la Terre-Sainte, Paris, 1661, 4to.

The preſent State of the Jews, more particularly thoſe in Barbary, by L. Addiſon, Lond. 1675.

Relation of a Voyage into Mauritania, by the Sieur Roland Frejus, tranſ. from the French, Lond. 1671.

Account of the Religion and Manners of the Mahometans, by Joſ. Pitts, 4th ed. Lond. 1738.

Voy. de l'Arabie Heureuſe, (1708, 1709, 1710,) Amſt. 1716.

Journey to Mequinez, under Com. Stewart, in 1721, by Windus, Lond. 1725.

Travels in ſeveral Parts of Turkey, Ægypt, and the Holy-Land, by James Haynes, Lond. 1774.

Dr. Richard Chandler's Travels in Aſia Minor, Oxford, 1775, 4to.

——— his Travels in Greece, Oxford, 1776, 4to.

Niebuhr, Deſcript. de l'Arabie, Amſt. & Utrecht, 1774, 4to.

——— Voy. en Arabie & en d'autres Pays circonvoiſins, tome 1re Amſt. & Utr. 1776; tome 2de, 1780, 4to.

Irwin's Voy. up the Red-Sea, &c, 2d ed. 1780.

Major Rooke's Travels to the Coaſt of Arabia Felix, 2d ed. Lond. 1784.

Memoirs of the Baron de Tott, tranſlated into Engliſh, 2 vol. Lond. 1785.

Beſides ſome few others, which are ſeldom, if ever, cited. To which might be added, Tales, tranſlated from the Perſian of Inatulla of Delhi, 2 vol. London, 1768.

It is not to be expected, that theſe two volumes I am now publiſhing ſhould ſtrike the Reader as ſenſibly as the two firſt: the charms of novelty muſt be much abated; though not quite loſt.

They relate, in general, to the ſame topics as the preceding, and are placed under the like chapters, though I have numbered the Obſervations ſo as to make one ſeries only, for the ſake of brevity in quoting them.

But though theſe Obſervations are placed under the ſame general heads, my Reader will find they are not merely the ſame as before, only *farther amplified*, *confirmed*, or *corrected*; they are *moſt* of them quite *new*, if I do not miſcalculate, and may not only be read, I would hope, with ſome pleaſure, but ſome conſiderable degree of information, as to matters not before at all touched upon.

In collecting theſe remarks, I have, from time to time, met with ſeveral things in books of travels, which ſeemed very much to illuſ-

trate

trate certain paſſages of the *Claſſics*, which were either paſſed over in ſilence, or very *unhappily* explained by modern commentators of the Weſt, and thoſe of great reputation, and acknowledged learning. Several of theſe I ſet down in papers apart, and deſigned to have placed them as an *Appendix*, at the end of the ſecond of *theſe* volumes; but as the Obſervations on the Scriptures took up more room than I expected, I have ſelected a part only as a *Specimen*, to ſhow how agreeable it would be, for thoſe that write notes on the Claſſics, to make uſe of this mode of illuſtrating *them*, as I have done with regard to the ſacred writings. This Specimen I would place at the cloſe of this Preface, by which means the two volumes will be of much the ſame ſize.

What I have ſaid of the Claſſics, may be applied alſo to *Joſephus* and *St. Jerome*.

The paper relating to *Hector*'s meeting with *Achilles* was drawn up, on the particular recommendation of that Suffolk Clergyman I was ſpeaking of. Indeed the notes on that paſſage in *Pope's Homer* demonſtrate, of what conſequence the mode of explaining the Claſſics

ſies I am now recommending would be, on many occaſions.

I will only add, that I would hope I have not made too free with the *indulgence of the Public*, in venturing theſe two additional volumes to the preſs; nor in adding this little Specimen of *Obſervations on the Claſſics*.

THOMAS HARMER.

Watesfield, near Bury St. Edmund's,
Suffolk, May 11, 1787.

A SHORT

A

SHORT SPECIMEN,

Of the Advantage that may be derived from

BOOKS of TRAVELS, into the EAST,

FOR ILLUSTRATING THE

GREEK and ROMAN CLASSICS,

AS ALSO

JOSEPHUS and St. JEROME.

A

SHORT SPECIMEN, &c.

N° I.

MAILLET, in his account of the manner of preparing the *body* for interment in Ægypt [1], in theſe later days, after having told us, that the *embalming of antiquity* is no longer in uſe there, informs us, that however ſomething ſomewhat like it is ſtill practiſed at times in that country, particularly with regard to *rich* perſons. "When ſuch "ſort of people are dead, they waſh the body "*ſeveral times* with roſe-water; they after-"wards perfume it with *incenſe*, with *aloes*, "and a quantity of other odoriferous ſub-"ſtances, of which they are not at all ſpar-"ing; and they are careful to ſtop it's natu-"ral apertures with *perfumed* cotton."

This *repeated* waſhing of the body with a very odoriferous liquid, (for the Ægyptian roſe-water is much more fragrant than our's,) ſeems evidently to be made uſe of to make the ſcent more *rich and laſting*; as is the

[1] Lett. 10, p. *88.

adding

adding other rich perfumes to the roſe-water, and that in conſiderable quantities.

It is, in like manner, of a *double anointing* of the bones of *Patroclus*, by order of *Achilles*, that we are, I ſhould imagine, to underſtand a paſſage of the *Iliad*, which is thus tranſlated in Pope's Homer.

" Theſe [1], wrapt *in double cauls of fat*, prepare;
" And in the golden vaſe diſpoſe with care:
" There let them reſt, with decent honour laid,
" 'Till I ſhall follow to the infernal ſhade.
" Meantime erect the tomb with pious hands,
" A common ſtructure on the humble ſands;
" Hereafter *Greece* ſome nobler work may raiſe,
" And late poſterity record our praiſe [2]."

I cannot conceive that the fat was deſigned for any other purpoſe than to render the bones more *agreeable*, and as they, it is well known, afterwards were wont to *perfume* them, it is natural to imagine, this fat ſubſtance might be intended to convey ſome *fragrancy* to the bones. Homer repreſents the body of Hector, in this ſame 23d Iliad, as anointed with *roſe-oil*: by one of their deities indeed; but this ſhows, however, that he was not a ſtranger to the method of communicating fragrancy to unctuous matters, by infuſing ſweet-ſcented herbs or flowers in them. Nor was it an operation of ſuch difficulty, as to require the interpoſition of a deity. The wrapping them

[1] The bones.

[2] Και τα μεν εν χρυσεη φιαλη και διπλακι Δημω
Θειομεν, &c. Il. xxiii. 243, &c.

in

in *cauls of fat* would, on the contrary, have ſoon rendered them nauſeous and diſguſtful, to a very high degree; and it was *foreknown*, according to *Homer*, that the bones of *Achilles* were in a *little time* to be mingled with thoſe of *Patroclus*: conſequently when theſe laſt-mentioned bones would be found inveloped in a ſubſtance, according to this tranſlation, in a ſtate of great putrefaction. Nor can it be well conceived why juſt *two cauls* ſhould be made uſe of, if they were the cauls of the animals whoſe other parts were burnt in the funeral pile. But if we ſuppoſe, that *oil*, or *animal fat*, was ſo prepared as to make an odoriferous *ointment*; and the bones to have been *twice anointed* with one and the ſame ointment, as the modern Ægyptians waſh a dead body *ſeveral times* with roſe-water; or anointed with two *different ſorts of ointment*, as the Ægyptians perfume a dead body with incenſe, and aloes, &c, as well as with roſe-water, mingling their different odours together: in either caſe *Homer* might repreſent *Achilles*, as directing that a *double coating* of an unctuous nature might be given to the bones of his friend, that they might be more richly ſcented, and the perfume remain the longer; and this double coating may very well be underſtood, in the language of poetry, to have been termed cauls, covering thoſe bones as cauls of fat do the bowels. But it is hard to make out to what end a *double portion* of *mere melted fat* ſhould be put into the urn,

ſuppoſing it ſo purified, as to be in a manner *uncorruptible*, if unmingled with matters of an *aromatic kind*. *Cauls*, however, which Pope mentions, are very different things from fat purified with care, and are, I apprehend, liable to great putrefaction in a little time [1].

And now I am writing upon this ſubject, and having ſhown, in a preceding volume [2], that the people of the Eaſt expreſs their reſpect to bones long interred by mixing them with odoriferous matters, I ſhould apprehend, that ſince the Jews were wont to bury their dead *with ſpices*, when untouched by fire; ſo when they uſed fire to deſtroy the fleſh, which might ſometimes happen, particularly in the caſe of Saul, and reſpect was afterwards paid to ſuch bones [3], I ſhould think it natural to believe, they ſomehow perfumed them. At leaſt, that if the men of *Jabeſh Gilead* did not pay that reſpect to King *Saul*, *David* his ſucceſſor did, when he tranſlated his bones from *Gilead* to the land of *Benjamin* [4], along with the bones of *Jonathan*, dear to David as *Patroclus to Achilles*. The dying of thoſe whoſe bones were buried along with the bones of Saul and Jonathan was highly diſgraceful, for "curſed was every one that was hanged "on a tree;" but it was *expiatory*, and after

[1] The precautions preſcribed by Dioſcorides, lib. 2, cap. 88, &c, to prepare animal fat for keeping for medical purpoſes, ſufficiently ſhow this.

[2] Vol. 2, ch. 6, obſ. 60, ed. 2. [3] 1 Sam. 31. 12, 13. [4] 2 Sam. 21. 12, 13, 14.

the

the atonement was made, it might not be improper to pay ſome honour to theſe victims: their being buried in the ſepulchre of *Kiſh* ſeems to have been intended as an honour, as well as the *tranſlation* of the bones of *Saul and Jonathan*; if it was, it is by no means unnatural to ſuppoſe they were buried with *perfumes*, liquid or dry, ſince as the cuſtom of the Jews was ſo to bury in the time of our Lord, ſo ſacred hiſtory informs us, it was practiſed by them as early as the days of King Aſa, 2 Chron. xvi. 13, 14, in the fourth geration from David, nor can we well ſuppoſe that this was the firſt beginning of the practice, which obtained among the Jews, of applying perfumes to the dead.

N° II.

As it is more than poſſible that ſome readers may find it difficult to comprehend, how ſleeping in the porch of a tent ſhould be more ſafe, *for it's concealment* from the eyes of viſitors, than ſleeping in the tent itſelf; I have thought that the tranſcribing the Baron de Tott's account, of the tent of the cham of the Crim Tartars, whom he attended in one of his expeditions, might ſerve for a good note on that paſſage of the 24th Iliad, in which *Achilles* directs where *King Priam* ſhould ſleep, in order to be moſt ſecure from diſcovery, after *Achilles* had agreed to accept a ranſom for the body of *Hector*.

" With that, *Achilles* bad prepare the bed,
" With purple ſoft, and ſhaggy carpets ſpread;
" *Forth*, by the flaming lights, they bend their way,
" And place the couches, and the cov'rings lay.
" Then he: Now father ſleep, but ſleep not here.
" Conſult thy *ſafety*, and forgive my fear,
" Leſt any *Argive* (at this hour awake,
" To aſk our counſel, or our orders take)
" Approaching ſudden to our open'd tent,
" Perchance behold thee, and our grace prevent.

* * * * * * *
* * * * * * *

" Then gave his hand at parting, to prevent
" The old man's fears, and turn'd within the tent
" Where fair Briſëis, bright in blooming charms,
" Expects her hero with deſiring arms.
" But *in the porch* the king [1] and herald reſt,
" Sad dreams of care yet wand'ring in their breaſt."

The Baron's account of the tent of the prince of the Crim Tartars follows.

" A light paling, which eaſily can be packed and unpacked, forms a little circular " wall of four feet and an half high. It's two " extremities, kept near three quarters of a " yard diſtant, make the entrance into the " tent. A ſcore of ſmall rods, which join " at the upper ends, and at the lower have " a leathern ring, by which they hook to the " paling, form the dome, and ſuſtain the " roof; which conſiſts of a cowl, or covering of *felt*, that deſcends, and ſpreads over " the walls, which are lined alſo with the " ſame ſtuff. A girdle includes the whole, " and ſome earth, or ſnow, thrown up round

[1] Priam.

" the bottom of the tent, prevents the air
" from penetrating, and makes it perfectly
" ſolid, without maſt or cordage. Others,
" of a nicer conſtruction, have the cones cir-
" cularly open at the top, which apertures
" give paſſage to the ſmoke, permit fires to be
" lighted in the tents, and render them in-
" acceſſible to the intemperance of the moſt
" rigorous climate.

" The tent of the cham was of this kind,
" but *ſo large*, that more than *ſixty* people
" might commodiouſly ſit round a wood-fire.
" It was lined with crimſon ſtuff, furniſhed
" with ſome cuſhions, and had a circular
" carpet. *Twelve ſmall tents*, placed round
" that of the prince, for the uſe of his *of-*
" *cers and pages*, were compriſed within a
" *circumference* of felt five feet high [1]."

The Tartar princely tent is deſigned for a guard againſt very *ſevere cold*, which was extremely ſharp when de Tott attended the cham; the tent of *Achilles* was deſigned for a much more *temperate climate*. This laſt was alſo not intended to be *frequently moved*. Theſe two circumſtances undoubtedly occaſioned ſome variations: the tent of *Achilles* appears to have been more ſolidly conſtructed, without a covering of felt, but it's roof *thatched*, and probably no fire kindled within the royal apartment. But it ſhould ſeem, in other reſpects, there was a great reſemblance. The

[1] Memoirs, part 2, p. 153, 154.

οικος, into which Priam ſtraight went, anſwered the *cham's apartment*, which would hold ſixty people. Both were ſurrounded with a *paling* of conſiderable extent; that of the Greek much the moſt ſolid. Both had a number of *ſmall diſtinct apartments* for the uſe of the attendants: thoſe that ſlept in them were ſaid by *Homer* to ſleep εν Προδρομω δομω, which Pope has rendered the *porch*. They were called Αιθουσαι, which expreſſes their *warmth*, whether in contradiſtinction from the ſituation of thoſe that ſlept in the open air, but within the incloſure, as many of them probably did, or from ſome other cauſe, we need not enquire. The *fire for cooking*, probably, in the open air, in the incloſure. Underſtood after this manner, the account in the original Greek is ſufficiently plain.

Nor is it only after this manner that the late cham of Tartary had his own private tent formed, with it's appurtenances; but Thevenot gives us a ſimilar account, of the manner in which the baſhaw of Ægypt was encamped, when he was leaving his government[1]; and, what is more, Egmont and Heyman ſaw the Grand Signior encamped, in much the ſame manner in general, though with more magnificence, on the ſhore of that very country where *Achilles* had his tent placed, and not very far diſtant from the ſpot. "Be-
"hind his tent was another, but very ſmall,

[1] Trav. in the Levant, part 1, p. 148.

"ſerving

" ſerving as a retreat [1], and at a ſmall diſtance
" from it were four others, being, as it were,
" the bed-chambers of the Grand Signior and
" his ſons [2]."

N° III.

Having, in another place, endeavoured to illuſtrate that paſſage in Ezekiel, in which mention is made of the talking of the Jewiſh people about that prophet, *by the walls and in the doors of their houſes* [3]; a very learned and ingenious friend has thought, the like conſiderations may ſerve to elucidate a paſſage in *Homer*, and has wiſhed I would not forget it in the preſent work.

The paſſage he has pointed out is in the 22d Iliad, and relates to the ſoliloquy of *Hector*, while waiting, with apprehenſion, for the coming of *Achilles*, which accordingly terminated in *Hector*'s death. He deliberates whether he ſhould meet him unarmed, and

" What hope of mercy from this vengeful foe,
" But woman-like to fall, and fall without a blow?
" We greet not here, as man converſing man,
" *Met at an oak*, or journeying o'er a plain;
" No ſeaſon now for calm familiar talk,
" Like youths and maidens in an ev'ning walk."
POPE's Homer.

[1] Such an one might have ſerved for the lodging of Briſëis. [2] Vol. 1, ch. 15, p. 212, 213. [3] Obſerv. on divers Paſſages of Scrip. vol. 1, ch. 1, obſ. 6.

make propoſals of reſtitution, &c, but concludes that ſuch an attempt would be vain.

There is ſome deviation here from the literal ſenſe of the original, which has been thought conſiderably obſcure, as appears by the following note on the third and fourth lines of the above citation. "The words are "literally theſe, '*There is no talking with* "*Achilles, from an oak, or from a rock,* [or "about an oak or a rock,] *as a young man* "*and maiden talk together.*' It is thought "an obſcure paſſage, though I confeſs I am "either too fond of my own explication in "the above-cited verſes, or they make it a "very clear one. 'There is no converſing "with this implacable enemy in the rage of "battle; as when ſauntering people talk at "leiſure to one another on the road, or when "young men and women meet in a field.' I "think the expoſition of *Euſtathius* more far-"fetched, though it be ingenious; and there-"fore I muſt do him the juſtice not to ſup-"preſs it. 'It was a common practice,' ſays "he, 'with the heathens, to expoſe ſuch chil-"dren as they either could not, or would not "educate. The places where they depoſited "them, were uſually in the cavities of *rocks*, "or the hollow of *oaks*: theſe children be-"ing frequently found and preſerved by "ſtrangers, were ſaid to be the offspring of "thoſe *oaks or rocks* where they were found. "This gave occaſion to the poets to feign "that men *were born of oaks*, and there was

"a famous

" a famous fable too of *Deucalion* and *Pyr-*
" *rha*'s repairing mankind by caſting *ſtones*
" behind them. It grew at laſt into a pro-
" verb, to ſignify idle tales; ſo that in the
" preſent paſſage it imports, that Achilles
" *will not liſten to ſuch idle tales as may paſs*
" *with ſilly maids and fond lovers*, &c.' "

He adds, " *Euſtathius*'s explanation may be
" corroborated by a parallel place in the
" *Odyſſey*; where the poet ſays,

" Ου γαρ απο δρυος εσσι παλαιφαθ, ουδ' απο πετρης·

" The meaning of which paſſage is plainly this,
" *Tell me of what race you are, for undoubtedly*
" *you had a father and a mother; you are not,*
" *according to the old ſtory, deſcended from an*
" *oak or a rock.*"

Here I would remark, that *Hector* was deliberating about a matter of the higheſt conſequence to himſelf, his family, and his country, and could not naturally, I ſhould think, be ſuppoſed to refer to ſuch an idle tale. The explanation, however, by the celebrated modern tranſlator is neither diſtinct enough, nor does it ſeem to give us the exact thought. I ſhould ſuppoſe *Hector* is not repreſented as referring to the ſauntering converſation of lovers, with little or no meaning; but to the *friendly* intercourſe of perſons meeting *under an oak or a rock*, ſtrangers to each other, but with the moſt benevolent intentions on both ſides, and perhaps with mutual advantage and benefit.

Shade is in common ſought for by Oriental travellers when they reſt. They are wont to take their repaſts, and often to ſleep in it, when fatigued with the heat of the weather: and the ſhade of rocks and trees is mentioned on ſuch occaſions. So the fiſhermen, in whoſe barque Monſieur Doubdan and his companion were paſſengers going from Tyre to Sidon, went aſhore with them, between thoſe two cities, in a place *where there was a very large and deep cavern, hollowed out of the rock by the agitation of the waves of the ſea; there they cooked their fiſh; and there they found many Turks, Moors, and Arabs, (people of all colours,) of whom ſome were enjoying their repoſe and the freſh air on the ſand, others were dreſſing their proviſions among theſe rocks, others were ſmoking tobacco, notwithſtanding the danger, which was ſo apparent, by the falling of large maſſes of the rock from time to time: but they are wont frequently to aſſemble there, on account of a ſpring of exceeding good water in that place*[1].

So Dr. Richard Chandler, in his Travels in Greece, tells us, *a Turk is ſometimes ſeen ſquatting on his hams, in the ſhade, by the* door of his houſe; *or in a group, looking on his horſes feeding in the ſeaſon on the green corn*[2]; and in a ſucceeding page (p. 62) he ſays, that *they repaired to a goat-ſtand, where the peaſants killed and roaſted a kid for his ſupper, after which*

[1] Voy. de la Terre-Sainte, p. 541, 542. [2] P. 131, 132.

he

be laid down to ſleep in the lee of an huge bare rock [1].

And as they not only ſit in the entrances of their houſes, but in the ſhade *near their doors*, and eat and ſleep under *rocks*, ſo they eat and ſleep under *trees* too that are *thick and ſpreading*. Dr. Chandler gives an account, in the ſame volume, of taking his repaſt under an *olive-tree* in full bloſſom [2]; of his eating of a roaſted kid under a ſpreading *vine* [3], in the neighbourhood of the place where *Troy* once ſtood; of people's ſheltering under *plane-trees* after a ſcorching ride [4]. I do not recollect that Chandler mentions *oaks* in particular, but as they chooſe thoſe trees that are *moſt ſhady*, the *thick oaks*, as they are called in Scripture [5], muſt have been made uſe of, when they happened on them, as commonly as any trees. *Homer* himſelf mentions the taking a repaſt, by the harveſt-men of a prince, under an *oak* [6]. So the ancient Jews are repreſented as ſitting under *oaks*, in their journeying [7].

Doubdan complains of his meeting with ſome incivility, from ſome of thoſe that were aſſembled under the *rocks* between Tyre and Sidon; but if that was not more in apprehenſion, owing to his timidneſs, than in reality, it is certain that they are not *wont to be*

[1] P. 162. [2] P. 161. [3] Trav. in Aſia Minor, p. 31. [4] P. 21. [5] Ezek. 6. 13. [6] Il. 18. 559. [7] 1 Kings 13. 14; to which may be added Judges 6. 11.

unſociable,

unſociable, when they take their repoſe under the trees and the rocks, but very willingly admit or join the company of other travellers. So Dr. Chandler tells us, in his Travels in Aſia Minor, that ſome families that were ſitting beneath *ſome trees*, by a rill of water, invited them to alight, and partake of their refreſhments, ſaluting them when they met [1]. In another place he ſpeaks of ſome Turks coming to them, and joining their company, one of whom deſired ſome wine: when he took his turban from his head, kiſſed it, and laid it aſide; and, after drinking, replaced it with the ſame ceremony [2].

Such intercourſes were wont then to be friendly, and might not unfrequently be beneficial: by the intelligence they might communicate to one another; by an exchange of proviſions, to the advantage of both; or by making ſome other agreements which might be uſeful to both parties. But *Hector* obſerves, that he could not expect to meet with *Achilles* in the like friendly manner, and to ſettle any ſuch beneficial arrangements with him, as people often did that met under a rock, or ſome ſhady tree, to refreſh themſelves when heated with journeying.

The particle απο, which is tranſlated in this note *from* and *about*: *from* an oak and *from* a rock; or *about* an oak and *about* a rock; ſignifies, I ſhould apprehend, *on ac-*

[1] P. 250. [2] P. 201.

count

count of, or ſomething of that kind: "There "is no room to expect to talk with Achilles, "in the like friendly manner as when peo- "ple meet each other *on account* of ſome "rock, or ſome tree, which they happen "upon in travelling, whoſe ſhade invites "them to repoſe themſelves ſome time under "them [1]."

The ſame reaſons that induce travellers to take their refreſhment, and to converſe together under trees and rocks, muſt have induced the Græcian *lovers* to do the like, when they were allowed the liberty of freely converſing together, as it ſeems they were in the time of *Homer*, though ſuch freedoms are not now allowed in Greece, any more than in the reſt of the Eaſt. Accordingly Dr. Shaw informs us, where the Eaſtern youths can take the liberty with the other ſex, as they can with their concubines, they are wont to attend them with wine and muſic into the fields, where we are ſure they ſit not expoſed to the ſun, but in ſome place of ſhade; juſt as he ſays, in the next paragraph, that the *Arab* in thoſe countries doth nothing all the day long, but loiter at home, ſmoke his pipe, and repoſe himſelf under ſome neighbouring *ſhade* [2].

N° IV.

[1] The præpoſition απο is uſed in this ſenſe in the New Teſt. Matt. 13. 44, ch. 18. 7, John 21. 6, and elſewhere.

[2] P. 234. "There are ſeveral *Turkiſh* and *Mooriſh* "youths, and no ſmall part likewiſe of the *unmarried* "ſoldiers, who attend their concubines, with wine and "muſic, into the fields; or elſe make themſelves merry "at

N° IV.

Though a ſchool-boy might think there was no difficulty in tranſlating the words of Sceparnio, in the beginning of the Rudens of *Plautus*, after having been told that the wind he refers to was a very violent one:

> " —— Omnis de tecto deturbavit tegulas:
> " Illuſtrioris fecit, feneſtraſque indidit [1]."

So violent indeed the youth would ſay, " as " that it forced off all the tiles from the " roof: made the windows more lightſome, " and even formed new ones:" yet one more knowing, and habituated to compare one thing with another, might have heard that the roofs of the Eaſtern houſes are wont now to be flat, and uſed for walking upon, &c, were ſo in the days of Plautus, and long before his time [2]; and for that purpoſe are made of ſtrong mortar, ſo prepared as quickly *to aſſume the hardneſs of ſtone* [3], or other very firm and ſolid materials; I ſay, ſuch an one might be ſurpriſed that Plautus ſhould repreſent the covering of an Eaſtern houſe as *blown off* by

" at the tavern; a practice, indeed, expreſsly prohibited " by their religion, but what the neceſſity of the times, " and the uncontroulable paſſions of the trangreſſors, " oblige theſe governments to diſpenſe with."

[1] Act. i. 1. v. 5, 6. [2] 2 Sam. 11. 2, Neh. 8. 16, &c. [3] Shaw's Travels, p. 206.

the

the wind, and ſhould even ſuppoſe it was formed of *reeds*:

> " Quin tu in paludem is, exſicaſque *arundines*,
> " Quî pertegamus villam, dum ſudum 'ſt [1]."

There is however a paſſage in Irwin's Travels up the Red-Sea, that perfectly removes the difficulty. It is that in which he deſcribes the houſe in which he and his companions were lodged at Coſire. " One of the preſent " ſubjects of our apprehenſion is, that the " houſe we live in will not laſt our time, " ſhould the caravan meet with further de- " lays. The rafters are of the date-tree, " and inſtead of plank or tiles, the floor is " compoſed of ruſhes laid cloſe together. On " this looſe ſand is placed, and over all the " coarſe mats of the country. Materials of " this ſort muſt have a wonderful elaſticity " in them; and every ſtep we take is at- " tended by an univerſal tremor of the houſe. " Neither would a ſtranger imagine that we " were better provided in regard to the *roof*. " This is formed *of nothing ſtronger than ruſhes*, " on which *ſtones are heaped*, to *prevent their* " *being ſcattered by the winds*. But in this " ſettled climate the native *requires no defence*, " but againſt the rays of the ſun; thunder " and lightning being almoſt unknown to " him; and even rain a very uncommon vi-

[1] Act. i. 2. v. 34, 35.

" ſitor.

" ſitor. By the accounts of the inhabitants, " no rain has fallen at Coſire for theſe three " years paſt; nor does it ever exceed a ſhower " or two, when it comes. Of this the ſtruc- " ture of their remaining houſes is an un- " queſtionable proof; for being rebuilt *with* " *mud*, and *half thatched with ruſhes*, one day " of rain would mix them with their mother " earth [1]."

Coſire was a ſea-port town in Upper Ægypt, on the coaſt of the Red-Sea; Plautus lays his ſcene on the ſea-coaſt of a country adjoining to Ægypt, where it rains but ſeldom, though perhaps ſomewhat oftener than at Coſire. We may then reaſonably believe that the houſe of Sceparnio's maſter, ſuppoſed to be a perſon indeed of ſome figure, but in a ſtate of exile, and conſequently affliction, was not much better, if at all more ſecurely built, than that at Coſire in which they were lodged, which we are told was the *beſt* in the town, though little better than an Engliſh barn [2].

If built after the manner of this houſe at Coſire, it is not ſurpriſing that the ruſhes, or reeds and ſtones which covered it [3], ſhould be blown off and ſcattered, and that it ſhould become neceſſary to procure more. Being built too of mud, or clay, as Sceparnio de-

[1] P. 144. [2] P. 122.

[3] Tegulæ here not ſignifying *tiles* excluſively; but the things, whatever they were, that covered the houſe, which here were *reeds*, with ſomething heavy to keep them down.

ſcribes

ſcribes it, it is no wonder that not only the lattice-work and ſhutters of the windows were blown down, and by that means the windows made *more lightſome*; but that holes ſhould be made too in the clay walls, which Sceparnio jocoſely dignified with the appellation of windows. His maſter even compares them to the *holes of a ſieve*[1].

Though then Plautus painted with very ſtrong and coarſe colours, his repreſentation of the effects of a violent ſtorm of wind on an houſe in *Cyrene*, on the ſea-ſhore, however ludicrous, is not at all unnatural, but perfectly conformable to the deſcription of Irwin's hotel at Coſire.

The editor of the Dauphin edition takes no notice of this difficulty, ariſing from the mention of reeds in the caſe of an Eaſtern houſe, unleſs *Patrick* has curtailed his notes; and he makes the light thrown into the houſe to refer to the blowing off the tiles, or covering of the roof[2], inſtead of referring that expreſſion to the carrying away of the ſhutters, or perhaps the lattice-work from the windows, both of which, it is very well known, are commonly uſed in the houſes of thoſe countries.

The making the windows more lightſome will appear in a ſtill ſtronger light, if it ſhould

[1] Act. i. 2.

[2] Illuſtrioris fecit.] Id eſt, fecit ædes clariores, dejectis tegulis.

be

be ſuppoſed they were cloſed with ſome ſemi-tranſparent ſubſtance. This ſuppoſition is by no means *neceſſary*, but might, poſſibly, be meant by Sceparnio. Thus Niebuhr, in the 2d tome of his voyages in the countries near Arabia, gives this account of the houſes of Bombay, which he viſited in his Eaſtern tour [1].

" The Engliſh (there) make uſe of *glaſs* in " their windows; where there is no glaſs " they uſe very thin ſhells, enchaſed in wood- " work, in rows, which make thoſe apart- " ments *very obſcure*. However theſe win- " dows are better in the time of rain, than " lattices of wood or iron, or ſhutters, as the " firſt do not entirely keep out the rain, and " the laſt prevent the light entering into the " apartments."

N° V.

I had occaſion, in a preceding volume [2], juſt to touch on the *vats* uſed in the Eaſt *for making their cheeſe*; I would here ſet down Dr. Shaw's account of them more diſtinctly, as affording a proper comment on a paſſage of *Tibullus*, of which the Doctor has taken no notice, though he has frequently referred to claſſic writers in other caſes.

The paſſage of Tibullus is in the 3d elegy of his 2d book.

[1] P. 3. [2] Vol. 1, ch. 4, obſ. 13.

" Ipſe

" Ipſe Deus ſolitus ſtabulis expellere vaccas,
" Et potum feſſas ducere fluminibus;
" Et miſcere novo docuiſſe *coagula* lacte,
" Lacteus & miſtis obriguiſſe liquor.
" Tunc *fiſcella levi detexta eſt vimine junci*,
" Raráque per nexus eſt via facta ſero."

Have any of the editors of Tibullus furniſhed ſo inſtructive a note on theſe lines, as the following paragraph from Dr. Shaw's Travels[1]? " Here the *ſheep* and the *goats* " contribute alſo to the *dairies*, particularly " in the making of *cheeſe*. Inſtead of *run-* " *net*, eſpecially in the ſummer ſeaſon, they " turn the milk *with the flowers of the great-* " *headed thiſtle*, or wild artichoke; and put- " ting the curds afterwards into *ſmall baſkets* " made with *ruſhes*, or with the *dwarf palm*, " they bind them up cloſe, and preſs them."

The cheeſe-vat of *Barbary*, and that of *Tibullus*, ſeem to be perfectly the ſame; and Dr. Shaw at the ſame time ſhows, that the Roman poet has very properly uſed the *plural*, when he ſpoke of their way of coagulating milk, ſince they uſe a greater variety than our dairy-women do—not only *runnet*, but the flowers of the *wild artichoke*, to which may be added *churn-milk*, which, according to de la Roque[2], is uſed by the *Bedouin Arabs*.

[1] P. 168, quarto ed. [2] Voy. dans la Paleſtine, p. 200.

N° VI.

There was a ſort of cups uſed by the ancient Romans, called *murrine*, which were reckoned *extremely precious* by them: ſo much ſo, that the modeſty of Auguſtus was rendered indiſputable, according to Suetonius [1], by his retaining *only one murrine cup* at the taking Alexandria in Ægypt, of all the *royal* utenſils there, and his ſoon after melting down all the veſſels of gold, even thoſe of moſt common uſe.

The editor of the Dauphin edition of Suetonius, has given us a note of conſiderable length upon this paſſage. In it he tells us, that Pliny believed the murra, out of which theſe cups were formed, was a *ſtone*, which he ranked among the other *precious ſtones*; that Seneca and Martial ſeem to have been of the ſame opinion: but that Joſeph Scaliger was induced, by a paſſage of Propertius, to believe that the murra was the matter of which our porcelain veſſels are formed. The doubt ſeems to remain ſtill in the minds of the learned, who appear to be rather inclined to the notion entertained by Pliny: for Ainſworth, in his very accurate Dictionary, explains the word murra in theſe terms: "A ſtone of divers colours, "clear as cryſtal, of which they made cups "to drink in, or, as *ſome*, porcelain diſhes."

[1] Auguſtus, § 71.

The

The paſſage in *Propertius*, which led *Scaliger* to believe porcelain was meant, is as follows:

> " Seu quæ palmiferæ mittunt venalia Thebæ,
> " Murrheáque in Parthis pocula cocta focis."
> Lib. iv. El. 5, v. 25, 26.

Four things are evidently ſuppoſed by Propertius in the laſt line—that theſe murrine veſſels were earthen ware, or the production of *pottery*; that they were extremely *precious*; that this valuable matter was generally, if not always, ſo far as he knew, formed into *cups*; and that he believed them to have been made in *Parthia*.

One thing that may have inclined many of the learned to ſuppoſe theſe *murrine cups* were not *porcelain*, may have been, it's being much more commonly called *china*, or *china ware*: being ſenſible that the knowledge that the Romans had of the remote countries of the Eaſt did not reach to China, or near that country; and ſuppoſing that, 'till very lately, the art of making porcelain was no where known but in the Chineſe empire.

Propertius however ſuppoſes, theſe murrine cups were made by the potters of *Parthia*. Sir *John Chardin* has informed us accordingly, that very fine porcelain was made in Perſia, in the laſt century; and, as he elſewhere tells us the Perſians are not very ready at adopting modern arts [a], we have reaſon to be-

[a] Voyages, tome 2, chap. 17.

lieve this was an ancient manufacture among them; and from this paſſage of Propertius, we may believe it was as old, at leaſt, as the time of *Auguſtus*.

The account this eminent traveller has given us of the Perſian porcelain, is in the 2d tome of his Travels in French, p. 80 and 81, and is to this purpoſe. *Enamelled veſſels, or porcelain, is one of their moſt beautiful manufactures. It is not confined to one particular part of Perſia. The moſt beautiful of their porcelain is made at* Chiras, *the capital of that province, which is diſtinguiſhed from the other provinces of that country by the name of* Perſia, *properly ſo called; at* Metched, *the capital of* Bactriana; *at* Yeſd, *and at* Kirman, *in* Caramania; *and in particular in a town of* Caramania *called* Zorende. *The earth of which theſe veſſels are made is a pure enamel, within as well as without, like the Chineſe porcelain. It's grain is as fine, and it is as tranſparent, ſo that that of Perſia, oftentimes, cannot be diſtinguiſhed from that of China. That of Perſia even ſometimes excels the Chineſe porcelain, it's varniſh is ſo exquiſite. This, however, is to be underſtood not of the Old China, but the New. In the year* 1666, *an ambaſſador of the Dutch Eaſt-India company, having brought many things of value, to preſent to the Perſian court, and among the reſt fifty-ſix pieces of old Chineſe porcelain, when the king ſaw them he fell a laughing, aſking with an air of contempt what they were. It is ſaid that the Dutch frequently mix*

this Perſian porcelain with that of china in what they ſend to Holland. . . . . Able workmen, in this manufactory, attribute the beauty of the colours, in this kind of ware, to the water that is made uſe of, ſome kinds of water making the paint run, while others do not produce ſuch an effect. . . . . The Perſian porcelain reſiſts fire, ſo as not only to admit *the making water to boil in it, but veſſels for* boiling *are made of it.* It is ſo hard, that mortars are *made of it for grinding colours, and pounding other things, and moulds for making bullets. The materials of which this* beautiful *porcelain is made, are glaſs and ſmall pebbles found in rivers, ground very ſmall, with a little mixture of earth.*

Porcelain is not made in the Indies. *What is conſumed there is all imported, either from* Perſia, *or Japan, or China, and the other kingdoms between China and Pegu.*

He adds to the account a ſtory that is current in Perſia, and which, if true, is a ſtrong proof of the abilities of the potters of that country. It ſeems it was ſaid there, *that the potters of the city of Yezd,* in Caramania, *ſent one day to the potters of Iſpahan, as it were in defiance, a porcelain veſſel which would hold a dozen pounds (or pints) of water, and weighed only the eighth part of an ounce.*

Parthia and Perſia mean the ſame, or nearly the ſame empire; they then that read this account of *Chardin,* will not wonder, that precious veſſels of this kind ſhould be brought to Ægypt, and known among the Romans;

and will ſee that Pliny was not miſinformed, when he deſcribes theſe veſſels as brought from *Caramania*, for though this ware is made now in other parts of that empire, yet moſt of the towns he diſtinctly mentions are in *Caramania*, and the moſt curious workmen in that manufactory, it ſeems, reſide there ſtill.

How Pliny came to be leſs acquainted with the nature of that ſubſtance, of which theſe precious veſſels were formed, than an elder writer, at the ſame time a poet, who only mentions them occaſionally, while Pliny was a profeſſed naturaliſt, whoſe buſineſs it was to enquire curiouſly into matters of this ſort, is extremely aſtoniſhing; and does no honour to his care, in making enquiries concerning thoſe matters about which he wrote.

The Dauphin editor of Suetonius ſeems to have been as unacquainted with any manufactory of this kind in the Eaſt now, excepting in China, as Pliny himſelf.

We may however juſtly ſuppoſe, I apprehend, that theſe pieces of ancient Parthian porcelain were not beautified, as now, with curious paintings, repreſenting *flowers*, *human figures*, *landſcapes*, &c, for then *Pliny* could hardly have ſuppoſed theſe cups were made of natural ſtone; no, though he might have ſeen thoſe Mocha ſtones, in which ſuch curious ramifications, and odd figures appear, as ſometimes ſeem to reſemble landſcapes, porcelain *like* that of our times muſt have appeared, to him, to have been *artificial*.

It ſhould ſeem then, that their beauty conſiſted in the livelineſs of the reſpective colours that appeared in each cup, like thoſe of our coloured veſſels of glaſs; or, at moſt, in the curious ſtreaks of two different colours in one and the ſame cup, as there appear *ſtrata*, or *veins*, of different colours in the *onyx*, black, or brown and white.

On account of which likeneſs perhaps it is, that *Propertius* elſewhere calls the onyx *murrine*,

"Et crocino nares murrheus ungat onyx [1]."

N° VII.

Horace ſuppoſes the fleſh of goats, fed upon vines, was the moſt delicious of any of that kind of food:

"*Vinea* ſubmittit capreas non ſemper edules."
Sat. lib. ii. ſat. 4, v. 43.

"The *vine-fed* goats not always luſcious fare."
FRANCIS.

The Dauphin commentator only cites a paſſage here from *Virgil*, in which he ſpeaks of the fondneſs of goats, ſheep, neat-cattle, &c, for the leaves and young ſhoots of vines, which were therefore to be carefully fenced about. But ſuch *ſhort ſtolen* repaſts could

[1] Lib. 3, El. 10, v. 22.

not be ſuppoſed to make any great alteration in the flavour of their fleſh, or to occaſion their being choſen for ſlaughter on that account.

A paſſage from Dr. Richard Chandler's Travels, in the Leſſer Aſia, would furniſh a much better note on this line of *Horace*, in which he ſpeaks, with ſome ſurpriſe, of his finding ſome vineyards *ſtill green*, in the beginning of October, belonging to a town ſituate on an hill between Aiaſaluck and Scala Nova; whereas, he informs us, about Smyrna, *the leaves were decayed, or ſtripped by the camels and herds of* goats, *which are* admitted *to browſe upon them after the vintage* [1].

The vineyards then, it ſeems, are the *intended* paſtures for goats in autumn, and might be ſuppoſed to afford a ſort of food, that made their fleſh more delicious than the *common herbage* of the fields. But this method of fattening them does not, it ſeems, always anſwer.

N° VIII.

The *greaſy water*, mentioned by Horace in the ſecond ſatire of his ſecond book [2], as given to his gueſts by Nævius, a man of the moſt

[1] P. 142.

[2] V. 68, 69,

——Nec ſic ut ſimplex Nævius, *unctam*
Convivis præbebit aquam. Vitium hoc quoque magnum.

parſimonious

parſimonious turn, has not been well explained by commentators, but is capable of a clear explanation from books of travels.

The editor of the Dauphin edition explains this *unctam aquam* of water that was *muddy*, or mixed with ſomething filthy when *taken up*; but it is probable, that it rather refers to an *oilineſs*, that the water contracted, from it's being fetched in *uncleanly leather bottles*.

The Perſians, according to Sir John Chardin, uſe *leather bottles*, and find them of ſervice to keep water freſh, eſpecially if people are careful to moiſten them, when they travel, wherever they meet with water. To this he adds, *that the water doth not taſte of the leather, for that they take that off, by cauſing it to imbibe roſe-water, when it is new, and before they make any uſe of theſe veſſels. And that formerly the Perſians, according to report, perfumed theſe leather veſſels, in which they carry their water, when they journey, with maſtic, or with incenſe.*

But though the *polite Perſians* take ſuch care of their water-veſſels, all in the Eaſt are not ſo exact now; and we may believe, therefore, all among the old Romans were not ſo very careful. *Irwin*, I remember, complains of ſome water, which was fetched for him from the mountains near *Coſire*, in the Upper Ægypt, and on the ſhore of the Red-Sea, and which water was eſteemed better than that drank in common, by the people of that town, from a ſpring that was nearer them; but

but this water, fetched from the mountains, he complains, had an oily diſagreeable taſte, *from the ſkins having been newly ſoaked in this diſguſtful liquid, to prevent their leaking.* In the ſucceeding page he obſerves, *that the Arabs, whoſe buſineſs it is to keep the ſkins in order, are too lazy to attend to the cleanlineſs of the inſides of them.*

That the ancient Romans were acquainted with *goat-ſkin bottles*, is evident from two lines of *Virgil*[1],

" ——————————Inter pocula læti
" Mollibus in pratis unctos ſaliere per *utres*."

The circumſtances clearly determine, that they were *leather bottles*, which were oiled on the outſide, to make them more ſlippery, and more likely to cauſe thoſe to fall that hopped upon them. Whether theſe were in general uſe among the old Romans, or the uſe of them confined to their peaſantry, we need not ſtay to enquire.

The ſame reaſon that makes it neceſſary to oil theſe water-veſſels, among the *Arabs*, from time to time, muſt in ſome degree have obliged the *Romans* to make uſe of the ſame remedy; which the parſimonious Nævius might as little attend to, as the people of Coſire. This clearly explains the meaning of the word *unctam*.

The uſefulneſs of applying Eaſtern cuſtoms

[1] Geor. ii. v. 383, 384.

to

to the Claſſics, as well as the Scriptures, is ſufficiently proved by a ſlip of this very ingenious tranſlator of Horace, who gives us this note on a paſſage of the ſecond epiſtle of his ſecond book: "The ancients carried their "money in a purſe *tied to their girdles*, from "whence we find in Plautus, *Sector Zona-* "*rius*, a cut-purſe;" whereas, according to Dr. Shaw, the preſent purſes, in the Levant, are not *tied* to their girdles, but *a part of the girdle itſelf*: "They are made to fold ſeveral "times about the body; one end of which "being made to double back, and ſewn along "it's edges, ſerves them for a purſe, agreeable "to the acceptation of the ζωνη in the Scrip- "tures [1]." He might have added, and of the Roman writers.

N° IX.

Obſervations made by travellers, into the Eaſt, may be thought to place a *remarkable* paſſage of Perſius in a better light, than has been done by all the notes upon it, in the Variorum edition of that writer.

The paſſage I refer to is in the 5th ſatire of Perſius;

"..... At cum
"Herodis venêre *dies*, unctaque feneſtra

[1] P. 227.

"*Diſpoſita*

" *Diſpoſitæ* pinguem nebulam vomuêre *lucernæ*,
" Portantes *violas*, rubrumque amplexa catinum
" Cauda natat thynni, tumet alba fidelia vino:
" Labra moves *tacitus*, recutitaque ſabbata *palles*."
Ver. 179—184.

The firſt remark I would make is, that as the lighting up of many lamps is frequent in thoſe countries, in times of great rejoicing, ſo among the Jews it ſeems to have been done with ſuch profuſion, when they celebrated the feaſt of the *dedication* of the altar, of which we read in the goſpel of St. John, ch. x. 22, that from thence it ſhould ſeem to have derived it's diſtinguiſhing appellation, being called Φωτα, or the *Feaſt of Lights*.

That feaſt of dedication mentioned by St. John, or the ſolemnity called Φωτα, was obſerved in conſequence of an appointment of Judas the Maccabee, and of the body of the Jews at that time, of which we have an account in 1 Macc. iv. 59. " Moreover Judas and his " brethren, with the whole congregation of " Iſrael, ordained that the days of the dedi- " cation of the altar ſhould be kept in their " ſeaſon from year to year, by the ſpace of " eight days, from the five and twentieth " day of the month *Caſleu*, with mirth and " gladneſs."

Joſephus, indeed [1], when he gives an account of this feſtival, and tells us it was called Φωτα,

[1] Antiq. Jud. lib. 12, cap. 7, § 7, ed. Haverc.

would

would ſuppoſe it derived it's name from the darkneſs of affliction's being turned into joy. But this is conſidered as an unnatural refinement by the learned; more eſpecially as it is well known, and appears by the Talmud, that through the eight days of this ſolemnity *many lights* were wont to be ſet up in or about their houſes [1]. From whence it was natural to denominate the feſtival φωτα, *lights*, in the plural; whereas, if the explanation of *Joſephus* had been juſt, it ſhould rather have been called φως, or *light*, in the ſingular [2].

2. This feſtival of the Jews, diſtinguiſhed from others among them by the name of the *Feaſt of Lights*, and therefore, it is to be ſuppoſed, by much the moſt remarkable *for it's illuminations*, was obſerved in the latter end of the month *Caſleu*, which anſwers to the firſt part of our *December*, and by their intercalations might be conſiderably later, which, in that country, is not too early for *violets*, which *Juvenal* ſuppoſes were uſed as an *additional ornament*. For Dr. Ruſſell, ſpeaking of Aleppo, which lies *more to the north* than Jeruſalem, and, as I have elſewhere ſhown, it's productions *not earlier*, tells us, *that the ſeverity of the winter there laſts but forty days, which they call Maarbanie, beginning* from the

[1] Vide not. in loc.

[2] So on a ſimilar occaſion, when that mighty revolution happened in their favour in the time of Mordecai, it is ſaid in the Septuagint, Τοις δε Ιουδαιοις εγενηθη ΦΩΣ και Ευφροσυνη.

12th

12th of December, and ending the 20th of January. *Narciſſuſes*, he adds, *are in flower during the whole of this weather, and hyacinths and* violets, at the lateſt, *appear before* it is quite over [1].

Their lamps, then, at the feaſt of dedication, though it was celebrated in the *depth of winter*, might, at Jeruſalem, be adorned with *violets*; though I ſhould apprehend the violet makes not it's appearance *about Rome* 'till ſome weeks after, in which country Perſius wrote.

This then ſhows Perſius is ſpeaking of this Jewiſh feaſt as celebrated in *Judæa*, not at *Rome*, or any where near there.

3. It is very poſſible, that the Maccabee feſtival of the dedication of the altar, and the commemorating the inauguration of Herod the Great, might be blended together, at the time to which Perſius refers; nor are we without an inſtance of a ſimilar nature, in later times, in the Eaſt.

Sir John Chardin tells us, *that the Perſians obſerve only three religious ſeaſons with great ſolemnity, and one civil feſtival, which is that of New-Year's Day. But if they obſerve but one, they do it very ſolemnly. The celebration of it holds three days, and in ſome places, particularly at court, eight, beginning exactly at that point of time that the ſun enters Aries. They call this feſtival* Naurus Sultanie, *that is, the* Royal

[1] P. 12, 13.

or

or Imperial New Year, *distinguishing it from their ecclesiastical New-Year's Day. The ancient Persians observed very solemnly the days when the sun came to each of the two solstices, and two equinoxes; but more particularly that of the spring equinox, because of it's bringing on pleasant weather. The festival held eight days. It's observance continued 'till the time that the Mohammedans became masters of Persia, who introducing a new epocha, and a new way of computing time, the ancient custom of solemnizing the first day of the year sensibly declined, and at length totally ceased: people being disinclined to the observation, from a dislike to the old religion of the country, which they supposed made a religious festival of the first day of the year,* in honour of the Sun, *which appeared therefore an idolatrous practice to the followers of Mohammed, who abhorred all sorts of rejoicing therefore on that day. Things remained in this state till the year* 475 [1], *when* Jelaleldin [2] *coming to the crown on the day of the vernal equinox, the astronomers of the country took that occasion to represent to him, that it was an interposition of Providence, directing that his coming to empire should happen on the first day of the year, according to the ancient form of computation, that so he might re-establish a custom that had been observed for many ages in that*

[1] Of the Mohammedan computation, and about the year of our Lord 1082.

[2] D'Herbelot would have called him Gelaleddin. Bib. Orientale, art. Neurouz.

country.

country. The aſtronomers added, that if he ſhould re-eſtabliſh this feſtival of the ſolar New-Year's Day, *it would be ſomething particular, as, according to an ancient cuſtom of the Perſians, who reckoned the years by the reign of their kings*, the beginning of his reign would be the firſt day of the ſolar year. *This prince was pleaſed with the propoſal, and re-eſtabliſhed the ancient feſtival of the Royal New-Year's Day, which has been ſolemnized ever ſince with pomp and acclamations* [1].

Here we ſee, the coinciding of the time of a prince's coming to the crown with a remarkable day in the year, was ſufficient not merely to add great ſplendour to an old obſervance, but to revive it after it had been quite extinguiſhed, and give it a permanent eſtabliſhment. In like manner, if the day in which the Romans conferred royalty on *Herod*, and ſettled it ſo that it long continued in his family, happened at the time that the Jews celebrated their Feaſt of Lights, it is no wonder that in the time of *Perſius* the *illuminations* in Judæa, and particularly at Jeruſalem, were of the moſt ſplendid kind. *Herod* affected, it is well known, *great pomp*, and engaged in great expences, to make the nations round conceive an high notion of his *magnificence*. Accordingly he obtained the ſurname of *Great*.

In this view, it can be no wonder, that *Perſius* ſuppoſes, that many *old Romans* who

[1] Voy. tome 1, p. 171, 172.

ſat

ſat ſunning themſelves, and talking over the *ſights* they had ſeen in their younger years, ſhould mention with rapture the Jewiſh illuminations at which they had been preſent, when travelling in Judæa, or ſerving in the army there, for ſuch ſeems to me to be the ſpirit of the paſſage;

" ——— Noſtra ut Floralia poſſint
" Aprici meminiſſe *ſenes:* quid pulchrius? at cum
" Herodis venêre dies, ———
* * * * * *
" Labra moves *tacitus*, recutitaque ſabbata *palles*."

While one of thoſe old gentlemen the poet ſpeaks of was admiring the feaſts of Flora, and ſaying what could be more beautiful; another reminded him of *Herod's illuminations*, when your lips, ſaid he, moved with *ſilent admiration*, and you were *pale with aſtoniſhment* at thoſe feſtivals of the circumciſed.

The commentators indeed underſtand this paſſage in a very different manner. Lubin ſuppoſes the noiſeleſs motion of their lips, was upon the occaſion of a ſilent offering up the *prayers of ſuperſtition*; and the learned Caſaubon himſelf apprehends, the words mean the frequenting the Jewiſh *Proſeuchas*, and their praying each by themſelves with a low voice. Can this be the meaning of *Perſius?*

I do not know, that any of the learned have been able to determine preciſely the day

of *Herod*'s *inauguration*, or the day when he was declared king of Judæa, but in general it has been underſtood to have been in the *winter-time*[1], at which time the Feaſt of Lights was celebrated. They might then, very probably, coincide, as I have been ſuppoſing; and if they did, no one will wonder that this double feſtival was obſerved with the greateſt ſplendour, in the time of ſuch a prince as *Herod*.

The words may *poſſibly* ſignify nothing more than when the days came in which the Jews, the *ſubjects of Herod*, were wont to rejoice with making illuminations; but certainly there will be found much greater energy in the words, if we conſider them, as *Caſaubon* has done, as ſignifying the days, as they annually returned, when Herod was made king of Judæa, and which were celebrated from time to time by his admirers with great rejoicings[2]. Some, we know, were ſo warmly attached to him as to be from thence called *Herodians*.

4. The manner in which theſe illuminations were made, and to which the word *diſpoſitæ* in this paſſage refers, may be illuſtrated probably by the modern uſages of the Eaſt.

[1] Vide Joſ. Antiq. Jud. lib. 14, cap. 14, § 5, not. r. ed. Haverc.

[2] The word *dies*, in the plural, ſeems to ſhow, it was not merely the day of Herod's being made king; but the rejoicing on that account might be blended with the ſolemnizing a feſtival of eight days.

Chardin informs us [1], as to the *Persian illuminations, that the grand houses of a particular place at Ispahan, when illuminated, have a slender scaffolding of small poles, for the reception of small earthen lamps. The houses are quite covered with them, from the first story to the top. They are about six score to each arch. These lamps are so* small *as not to be minded, except by very exact observers; but when they are lighted they make* the most brilliant illumination in the world, *for these lamps in all are reckoned at* 50,000. Abas the Great *was very fond of this pompous show, and often gave himself this pleasure.*

In another place he speaks of their illuminations as made at the *doors of their houses*, and in their principal *Bazars*, or streets of shops [2].

Small earthen lamps, but in *great numbers*, are now made use of in Persia; and probably were used in the days of Herod. By means of slender *frames of wood-work* they are placed in an agreeable order; and the word *dispositæ* supposes that the Jews were curious too in *placing* their lamps.

Chardin gives no account of mixing verdure and flowers with the lamps; but we find, in de Tott's Memoirs, that the Feast of *Tulips* is held among the Turks in the night, and lamps and flowers mixed together then. In the Jewish festival they were *violets* that

[1] Voy. tome 3, p. 17. [2] P. 140.

were mingled with the lamps, which fixes the time of year when that was celebrated.

It may not be diſagreeable, to tranſcribe de Tott's account of the Turkiſh *Feaſt of Tulips*. It is ſo called," he tells us, in a note in p. 78, of his firſt tome, " becauſe it conſiſts " in illuminating a garden, and this flower is " what the Turks admire moſt." And in the text of the ſame page he tells us, " that " the garden of the Harem . . . . is the place " in which theſe nocturnal entertainments " are given. Vaſes of every kind, filled with " natural and artificial flowers, are brought " for the occaſion, and *add to the ſplendor of* " *an illumination* cauſed by an infinite number " of lanterns, coloured lamps, and wax-can- " dles, in glaſs tubes, reflected on every ſide " by mirrors diſpoſed for that purpoſe."

How pompous *modern* as well as *ancient* Eaſtern illuminations! Did the *Roman Floralia* excel them in magnificence? of which, it ſhould ſeem from Perſius, ſome of the older Romans were wont to boaſt.

N° X.

Juvenal deſcribes the *boats of the Ægyptians* as if they were *earthen-ware*; and not one of the Variorum notes explains this, though it may be eaſily done from modern travellers.

" Hac

" Hac ſævit rabie imbelle & inutile vulgus,
" Parvula *fictilibus* ſolitum dare vela *phaſelis*,
" Et brevibus *pictæ* remis incumbere *teſtæ*."
Sat. xv. ver. 126—128.

This is the deſcription. The ſum of the notes upon it is as follows: That the old ſcholiaſt tells us, ſuch earthen-ware ſhips were uſed on the *Nile*. That *Lubin* cited *Strabo*, who remarked, that in the Delta [1], navigation was ſo eaſy, that ſome uſed boats of baked earth. He adds in another note, that ſuch were uſed in ſome of the other canals of Ægypt: and that they are called *pictæ* (painted), becauſe theſe boats of baked earth were marked with various colours.

Now all this appears very ſtrange. That earthen-ware may be ſo made as to ſwim in water is eaſily apprehended: the experiment may be made at any tea-table, by putting one of the cups into a baſon of water. But that a boat, of a ſize to be of any uſe to the Ægyptians, ſhould be made of ſuch materials, and commonly to be ſeen in the Delta, and other canals of Ægypt, may appear incredible, ſince they muſt be of *earth baked or burnt in the fire*, which muſt be done with difficulty; and when effected, what a trifle would demoliſh them, and how unſafe muſt be ſuch a navigation!

But all this is decyphered by modern travellers: for all that is meant, I preſume, is,

[1] The lower part of Ægypt.

that ſometimes the Ægyptians make uſe of rafts, *which are made to float, by empty veſſels of earthen-ware faſtened underneath them.*

"In order to croſs the Nile," Norden tells us [1], "the inhabitants have recourſe to the "contrivance of a *float*, made of *large earthen* "*pitchers*, tied cloſely together, and *covered* "*with leaves of palm-trees.* The man that "conducts it, has commonly in his mouth "a cord, with which he fiſhes as he paſſes "on." Theſe are undoubtedly the *Ægyptian earthen-ware boats of Juvenal.*

Egmont and Heyman ſaw ſome ſmall floats, uſed by the Ægyptian fiſhermen, which conſiſted of *bundles of reeds* floated by *calabaſhes* [2].

The *ſails* of ſuch floats, when they uſed any, muſt of courſe have been very *ſmall*, as *Juvenal* deſcribes them, perhaps nothing more than their garment ſpread out; and their *oars* been very ſhort, uſed merely to *paddle* along, or ſteer the float, of which *Norden* obſerved one inſtance, in a float of ſtraw on which two men were ſitting, and which was dragged acroſs the Nile by a cow, he that ſat behind ſteering with a "*little oar*," by means of which at the ſame time he kept the balance [3]. In-

[1] Trav. part 1, p. 81.

[2] Trav. vol. 2, p. 112.—So, in like manner, Norden obſerved, on the 10th of December, a float of ſtraw, ſupported by *gourds*, and governed by two men, as he has remarked in his Journal.

[3] Trav. part 2, p. 145.

deed

deed the one or the other could be of no great uſe but in the main river, as theſe floats muſt owe their chief motion to the ſtream; the paddles might be uſeful in thoſe canals where the water was ſtagnant.

The word *pictæ* (or painted) is not to be underſtood, I apprehend, as ſignifying their being beautified *with a variety of colours*; but means, I ſhould ſuppoſe, their being rubbed with ſome ſubſtance that might fill up the pores, ſo much as to prevent the water's penetrating into the cavity of the pitchers, which, if it did in a conſiderable degree, might occaſion the ſinking of this kind of veſſel, for the Ægyptian earthen-ware is ſaid to be very porous.

"The ewer, though made very clumſy, "is one of the beſt pieces of earthen-ware "that they have in Ægypt: for all that art "in this country conſiſts in making ſome "vile pots or diſhes; and as they do not "know the uſe of varniſh, they are of con-"ſequence incapable of making any work of "that kind, that does not leak." This is Norden's account [1]. Conſequently ſome of them at leaſt, particularly thoſe of the lower tier, muſt have been rubbed over with ſome ſubſtance, of ſuch a nature as to prevent the water's penetrating into the hollow of the pitchers, in any great degree.

[1] Part 1, p. 82.

I have ſomewhere read an account, of the Eaſtern people's rubbing thoſe *great jars* in which they keep their wines with *mutton-ſuet* [1], and I ſhould think, the word *pictæ* does not oblige us to ſuppoſe the lower pitchers in their floats are rendered water-tight, by means of a more beautiful or coſtly material. Though certainly they might, if they pleaſed, have made uſe of ſome of the ſame ſubſtances with which they painted their *Hieroglyphics*, and with which *Norden* was ſo charmed: "This ſort of painting has neither "ſhade nor degradation. The figures are in-"cruſtated like the cyphers on the dial-plates "of watches, with this difference, that they "cannot be detached. I muſt own that this "incruſtated matter *ſurpaſſes in ſtrength* all "that I have ſeen of this kind. It is ſu-"perior to the al-freſco and the Moſaic "work; and indeed it has the advantage of "laſting a longer time. It is ſomething "ſurpriſing to ſee how gold, ultra-marine, "and divers other colours, have preſerved "their luſtre to the preſent age. Perhaps I "ſhall be aſked, how all theſe lively colours "could *ſoften* together; but I own it is a "queſtion that I am unable to decide [2]."

To cloſe, it may be proper to obſerve, that theſe *floats* are not conſtructed to paſs *up and down the Nile* like boats, or properly deſigned to carry goods upon them, if they may ſome-

[1] Voy. Chardin, tome 2, p. 67. [2] Part 2, p. 75, 76.

times

times occasionally be put a little to that use; it is only an easy way they have found out, of conveying their earthen-ware from Upper Ægypt, where it is made, to the lower parts of that country, where, when they arrive at the designed place, the float is taken to pieces, and sold to the inhabitants.

N° XI.

Suetonius tells us, in his Life of the Emperor *Vitellius*, that a lucky omen presented itself to that part of his army that he sent forward, before his own was ready to march: "An eagle on the sudden came flying on the "right hand, and having wheeled round the "ensigns, leisurely flew before them, along "the way in which they were to march [1]."

The *Baron de Tott* gives an account [2] of something very much like this, which happened to himself, in his journey to *Crim Tartary*, though it was a different kind of bird. —— "Our conversation was frequently in- "terrupted by a circumstance which would "not deserve notice, had it not served as a "means to establish me in the good opinion "of the superstitious Tartars.

[1] Præmisso agmini lætum evenit auspicium: siquidem à parte dextra repente aquila advolavit: lustratisque signis, ingressos viam sensim antecessit. § 9.

[2] Mem. tome 2, p. 42, 43.

"Just

" Juſt as we arrived at the frontiers, and " at the moment the eſcort came up with " me, a *ſtork*, a kind of bird which feeds on " ſerpents, builds it's neſt on the houſes, and " is revered by the Orientals as a ſpecies of " penates, or houſehold god, ſeemed, like- " wiſe, to come and welcome me. It paſſed " rapidly *to the left*, very near my carriage, " flew round it, repaſſed to the right, then " ſeeming to lead the way, alighted two hun- " dred fathoms before the foremoſt horſe- " man. As they came up it roſe again, made " the like tour, flew forward, and repeated " this kind of manœuvre 'till we arrived at " Kiſhela [1]."

Events of this kind, though not incredible, nor prophetic, yet have ſomething in them that cannot but engage attention. The Baron, who was by no means of a ſuperſtitious turn, as appears ſufficiently by the account he gives of his viſiting the Holy-Land, could not but remark it as ſomething extraordinary; the *Tartars*, according to him, conſidered it with *ſuperſtition*, as the old Romans would have done.

[1] The chief town of Beſſarabia, to which the Baron was going.

N° XII.

I have elſewhere remarked [1], that as the carrying a *long pike* before a company of Arabs is a token that an Arab ſchech (or prince) is there, ſo the *fixing* it near a perſon of authority points out his dignity; and that theſe circumſtances may be applied to the illuſtration of ſome paſſages of Scripture; but here I would obſerve, that it is *quite neceſſary* to explain a paſſage of *Joſephus*, united with ſome other conſiderations.

That celebrated hiſtorian, giving an account of *David*'s entering the camp of *Saul*, when that prince and his people were faſt aſleep, informs us, that notwithſtanding the opportunity he did no hurt to Saul, though he *well knew* where he ſlept, *by the ſpear, which was fixed near him*, and adds, that he ſuffered not *Abiſhah* to ſlay him then, though he would fain have done it [2].

Engliſh readers [3], I apprehend, generally ſuppoſe every man had *his ſpear* ſtuck into the ground, at his head; but *Joſephus* ſuppoſes that circumſtance diſtinguiſhed the royal ſleeping place from that of every body elſe, which it would not have done, if it had not been ſomething peculiar to Saul, diſtinguiſhing him from his officers and people.

[1] Obſerv. vol. 2, ch. 6, obſ. 49. [2] Antiq. lib. 6, cap. 13, § 9, ed. Haverc. [3] Of 1 Sam. 26. 7.

It

It was, it ſhould ſeem then, a cuſtomary diſtinction in the time of *Joſephus*; and he thought it alſo an uſage as ancient as the time of Saul.

Perhaps too, this deſcribing Saul as known *by the ſpear* ſtuck by him may intimate, that he ſlept with *his face covered*, being laid on the ground in the open air. Thus *de la Roque* deſcribes the Bedouin Arabs of the Holy-Land, though in general they live under tents, yet ſometimes he ſays they ſleep in their clothes, in ſummer-time, on the ground, only *covering their body and face* with their *aba*, or outer garment [1].

Joſephus then, in all probability, ſuppoſed this expedition was undertaken in the time of *ſummer*; and that Saul's face was *muffled up*, ſo as rather to be known by the ſpear, than by his *countenance*, in a night ſufficiently light to have diſtinguiſhed him, had he not been ſo covered.

It ſeems indeed to be the *common* practice of the Eaſtern people to ſleep with *their faces covered*, according to *Niebuhr*, and he ſuppoſes Europeans would find the benefit of it, if they would adopt the ſame uſage, the *dews* and ſome *winds* being found to be very hurtful [2].

[1] Voy. dans la Pal. chap. 12, p. 176.
[2] Deſcript. de l'Arabie, p. 9.

N° XIII.

Our tranſlation of the book of *Judges*, from the Hebrew, repreſents *Zebul* as ſaying to *Gaal*, upon his being alarmed at ſeeing troops of men making to him, "Thou ſeeſt the ſhadow "of the *mountains*, as if they were men [1];" whereas *Joſephus* repreſents him as telling him, *he miſtook the ſhadow of the* rocks *for men* [2].

A commentator might be at a loſs to account for this change, that had not read *Doubdan*'s repreſentation of ſome part of the Holy-Land, in which he tells us, *that in thoſe places there are many detached* rocks *ſcattered up and down, ſome growing out of the ground* [3], *and others are fragments, broken off from rocky precipices* [4], the ſhadow of which, it ſhould ſeem, *Joſephus* thought might be moſt naturally imagined to look like troops of men at a diſtance, rather than the ſhadow of the mountains.

N° XIV.

In *St. Jerome*'s Hiſtory of the Life of Malchus, we have an account of ſome particulars that are new, in the clothing of thoſe *wild*

[1] Ch. 9. 36. [2] Antiq. lib. 5, cap. 7, § 4, ed. Haverc. [3] Voy. p. 98. [4] Ibid. p. 455.

Arabs,

Arabs, or *Iſhmaelites*, as he terms them. They are ſaid to be *half naked, but however to have worn cloaks and broad coverings for their legs* —"Seminudo corpore, pallia & *latas caligas* "*trahentes.*"

Cloaks, kept faſt by a *button*, on the upper part of the breaſt, are ſtill worn by the *Arab horſemen*, according both to the deſcription and the copper-plate de la Roque has given us of them [1]. This, he ſays, is *properly* their riding-dreſs [2].

The deſcription de la Roque gives of theſe veſtments is to this purpoſe: *Doubling a piece of cloth, they ſew the edges together, as if they were going to make a ſack, leaving an hole at each of the corners to put their arms through; that then they cut open the fore part, to put it on their ſhoulders, cutting away a round place for the neck; and this is properly the* dreſs for wearing on horſeback.

This is what de la Roque calls an *abas*, St. Jerome a pallium. But the account de la Roque gives of the *covering* of their feet, when they ride, doth not ſo well agree with the term *latas caligas*, or broad caligas. The word *caliga* is uſed by St. Jerome, to expreſs that covering for the feet which Chriſt forbad his diſciples to wear [3], when he ſent them to preach the goſpel in his life-time, and which are oppoſed to *ſandals*, Mark vi. 9; though

[1] Voy. dans la Pal. p. 3, 4. [2] P 208. [3] Ad Euſtochium, de Cuſtodia Virg. tome 1, p. 140.

St. Jerome, in the impetuoſity of his zeal, ſuppoſes the apoſtles were to walk at times abſolutely *barefoot*. Theſe caligas then ſeem to mean *buſkins*, or rather *ſhort boots*, deſigned to cover the feet ſo entirely, as to guard them, as well as the lower part of the leg, from injury from ſtones, thorns, &c; whereas *ſandals* conſiſted merely of ſoles at the bottom of the feet, faſtened by leathern thongs, which left the foot very much uncovered, and open to injuries. But what the term *broad* has to do with theſe boots, is very difficult to ſay.

It will not be diſagreeable, on this occaſion, to give de la Roque's account of the Arab *riding boots*. "They never carry a ſabre, "but when they go out upon an expedition; "they mount on horſeback with *ſmall boots*, "of yellow morocco, without ſtockings, very "light, and ſewed within, with which they "can march on foot, and *even run*, without "any penetration of water through them [1]."

As the motions of theſe Arabs are known to be very rapid, and their horſes and every thing about them fitted for *ſpeed*, there is the utmoſt difficulty in conceiving, for what reaſon they ſhould make their boots ſo broad as to be one part of their deſcription; at the ſame time we find, that they are *now* very ſmall, and light. They are however ſtill deſcribed as being of *yellow* leather, as a re-

[1] Voy. dans la Pal. p. 209.

markable

markable circumſtance: it would be then, I ſhould apprehend, as natural to ſuppoſe there is a *corruption* in the preſent reading, and that it ought to be *luteas* (yellow), inſtead of *latas* (broad), as to admit *ſome* gueſſes of the critics. Whether the traces of ſuch a reading may be found in any of the manuſcript copies of *St. Jerome*, I am not able to ſay: I have no opportunity of conſulting them [1].

The colour of the leather of the ſhoes of the Roman nobility themſelves was, in the time of Juvenal, *black* as with us, as appears from verſes 191, 192, of his 7th ſatire:

> " Felix, & ſapiens, & *nobilis*, & generoſus
> " Adpoſitam *nigræ* lunam ſubtexit alutæ."

And though they might afterwards uſe *red* leather, yet very probably thoſe of the lower claſs did not, which muſt have made the colour of the Arab boots remarkable: ſufficiently ſo to have this circumſtance mentioned, in the deſcription of the ſurpriſe Malchus was thrown into, when he ſaw them coming in ſo *unuſual* a dreſs. For though the pallium or cloak was worn by other people, particularly by the philoſophers, and after them

[1] So Catullus deſcribes *Hymen*, in his Epithalamium on the marriage of Julia and Manlius, as wearing *yellow* ſhoes, and makes uſe of the term *luteum* to deſcribe that circumſtance:

> " Cinge tempora floribus
> " Suave-olentis amaraci:
> " Flammeum cape: lætus huc
> " Huc veni, *niveo gerens*
> " *Luteum pede ſoccum*."

by

by the Christians, it should seem not to have been worn commonly on horseback, since it is mentioned here, as something striking in the appearance of these *Arabs*.

The word *trahentes* (drawing forward what seems inclined to hang back) expresses, in a lively manner, the flying back of the *abas* of the Arab horsemen, and the position of their feet, held back while in pursuing their prey with eagerness.

N° XV.

St. Jerome supposed, that *millet* was used, in the time of the prophet Ezekiel, for the food of the meanest sort of people, and for the fattening of cattle or fowls [1]; which shows, it was probably used *for those purposes* in Judæa, in his time. It is certain it is now used there.

For we find millet continues to be sown in the Holy-Land. Dr. *Rauwolff* found *Indian millet*, along with corn and cotton, in the fruitful and well-tilled fields about Rama [2]. *Niebuhr* complains of the bread made of millet by the *Arabs*, who, he tells us, *eat scarce any thing else but bad new-made* millet bread, *kneaded with camel's milk*, or *with oil*, *with butter*, or *fat*. *He found it so disagreeable and*

[1] Milium rusticorum & agrestium & altilium cibus est. Com. in Ezekielem, cap. 4. [2] Ray's Trav. p. 229.

bad, that he would very willingly have exchanged it for barley-bread; but thoſe people, who are accuſtomed to it from their infancy, ſeem to eat it with pleaſure; ſometimes they even prefer it to bread made of wheat, which is too light for their ſtomachs [1].

As for it's uſe in fattening cattle, &c, Dr. Shaw tells us, that the inhabitants of Barbary very particularly cultivate "a white ſort "of *millet* called *drah*, which they *prefer* to "barley in fattening their cattle. The ſparrows (which in the open country build "upon trees only), the linnets, goldfinches, "and other little birds, are ſo fond of this "grain, that, when it grows ripe, they are "obliged to watch it, and hinder them from "ſettling upon it, by making all the day "long a perpetual ſcreaming and noiſe [2]."

[1] Deſcript. de l'Arabie, p. 45. [2] Travels, p. 138.

ERRATA.

P. xxi. The citation from Pope, at the bottom, ſhould be a fourth note, and referred to the laſt line but one there, at Hector's death.
P. 100, note, l. 6, *for* εκινος *read* εχινος.
P. 157, note, l. 1, *for* 15—8 *r.* 15—18.
P. 260, l. 5, *for* childred *r.* children.
P. 371, l. 14, the comma after Scripture ſhould be placed in the preceding line after prejudiced.
P. 418, l. 14, *after* cave, *add*, by burning them there.
P. 421, l. 2, *for* in note *r.* in a note.

OBSER-

OBSERVATIONS

ON

Divers Paſſages of HOLY SCRIPTURE.

CHAP. I.

Concerning the Weather in Judæa.

OBSERVATION I.

THE learned and ingenious Dr. Shaw has given us, in his book of Travels, one chapter, entitled, "Phyſical Obſervations, "&c. or, An Eſſay towards the Natural "Hiſtory of Syria, Phœnice, and the Holy-"Land [1]," in which he tells us, "the "firſt rains, in theſe countries, uſually fall "about the beginning of *November*, O. S. [2]" But, as it ſhould ſeem, he did not arrive in Syria or Phœnice 'till December [3]; that from thence, after travelling ſeveral weeks in thoſe countries, he went by ſea to Joppa, in order to go to Jeruſalem the beginning of March [4];

[1] P. 329, &c. [2] P. 335. [3] P. 340.
[4] In the ſame page.

that from Jeruſalem he went northward to the river Kiſhon, where he was the middle of April [1]; and that, conſequently, it is not to be ſuppoſed he was in the Holy-Land in autumn: on theſe accounts, he cannot be admitted to ſpeak, *from his own knowledge*, concerning the time of the deſcent of the firſt rains. Farther, as he does not tell us from whence he derived his information, and that we know he ſometimes draws his accounts from what he *apprehends* is ſaid in the ſcriptures, inſtead of illuſtrating thoſe ancient repreſentations by *modern obſervations*, as he doth, in particular, as to the quarter from which the wind is wont to blow when rain falls [2], and ſometimes implicitly adopts the miſtakes of our tranſlators; I have been deſirous to obtain a more ſatisfactory account of the weather in the Holy-Land, as to this point, in autumn and the beginning of the winter, than Dr. *Shaw*'s, which was indeed exceeding *probable*, but not *deciſive*.

I conſulted for this purpoſe ſeveral books, but in vain, as to any direct and poſitive teſtimony concerning the deſcent of the firſt rains of the winter part of the year; but at length was ſo happy as to obtain the information I wanted, in a great meaſure, from the *manuſcript Journal* of a gentleman, who was in theſe countries in the latter part of the year 1774. *From* Cyprus *he went to* Tripoly,

[1] P. 271. [2] P. 329.

where

where he landed October 11. *On the* 23*d of that month he landed at Acra, (which he conſidered as his entrance into the Holy-Land); and meeting with many hindrances from the exactions of the* Arabs, *and the difficulty of procuring protection, he got not to Jeruſalem till the* 4*th of November. The firſt rains that are taken notice of in his Journal, after the ſummer drought, or which he could remember, fell on the* 2*d and the* 4*th of November. On the firſt of thoſe days he found ſome rain between* Joppa *and* Ramah; *and on the* 4*th of that month his Journal remarks, that they were nine hours and an half in the rain, which fell not conſtantly, but in heavy ſhowers. He added, that the day after his arrival at* Jeruſalem (*November* 5) *he was prevented from going out by rain, and that it continued unſettled weather until the* 19*th of that month, when he left* that city, *but which in the climate of Britain would have been deemed very good, as the rain fell not in large quantities, or without intermiſſion, through the day.*

This traveller then found the rain fell in the Holy-Land ſooner than the beginning of November, O. S, for he found it deſcended on the ſecond of November, N. S, which anſwers to the 22d of October of the ſtyle Dr. Shaw made uſe of.

It is not unlikely that they might begin to fall ſtill ſooner in Judæa, ſince he found the *peaſants ploughing up their ſtubbles for wheat, as he paſſed through the vale of* Eſdraelon,

which appeared to him to be, probably, the beſt and moſt extenſive ſpot of arable land in Palæſtine, *as, by what remained, the crop muſt have been very great, and, what was the more remarkable, had never received the leaſt manure, or the ſoil been turned more than 6 inches in depth*; for, according to Dr. Shaw[1], the *Arabs* do not *begin* to break up the ground to ſow wheat, and plant beans, 'till *after* the falling of the firſt rains. *He found them alſo ploughing, between* Joppa *and* Jeruſalem, *with a guard attending them, to prevent their being robbed of the grain they were about to ſow*; a circumſtance I have taken notice of in a preceding volume[2].

Agreeably to this ſuppoſition, of the ſtill earlier fall of the rain in Palæſtine than the 22d of October, O. S, Rauwolff tells us he found the *Hemerocallis* near Joppa, where he arrived the 13th of September, 1575, which Dr. Ruſſell deſcribes as a plant that makes not its appearance 'till after the firſt fall of the autumnal rain, and which town Rauwolff ſeems to have quitted the ſame day, before which, therefore, the rain muſt have fallen[3].

But, be this as it may, it is indiſputable that in 1774 it was found that the rain, in the Holy-Land, fell ſeveral days ſooner than Dr. Shaw aſſigns for its firſt appearance, namely, November 2, N. S, or October 22,

[1] P. 137.
[2] Obſerv. on div. Paſſ. of Scrip. vol. 1. ch. 2. obſ. 5.
[3] Ray's Trav. p. 228.

O. S:

O. S: in like manner I have been assured by the author of the History of the Revolt of *Ali Bey*, whom I consulted upon this matter, and who lived some years in Palæstine, though born in another part of the East, that the rains are wont to begin to fall in the Holy-Land about the latter end of September, O. S; to which he added, that in the year in which *Ali Bey* encamped at *Joppa*[1], the rain began to fall *before* the middle of September, O. S, he thought about the 7th.

This affords an additional ground of believing, that Russell's account of the weather at Aleppo may be considered as descriptive of that at *Jerusalem*, or very nearly so[2]. Indeed, as to this point, the time of the first descent of the autumnal rain, the lying of one place to the South more than another, seems to make no great difference, if any at all: thus *Niebuhr* informs us, that he found August and September almost entirely serene at *Basra*, when he was there; that on the 7th of October clouds began to appear, and increased 'till the 27th, when the rainy season began with a storm[3].

But to return to the Journal of 1774: The

[1] A. D. 1772.

[2] P. 42. "*After the first rains* in the autumn, "the fields every where throw out the autumnal lily "daffodil, and the few plants which had stood the sum-"mer now glow with fresh vigour." *Hemerocallis* is, I think, the Latin name for the autumnal lily daffodil.

[3] Voy. en Arabie & en d'autres pays circonvoisins, tom. 2. p. 186.

gentleman that wrote it was *told*, that *the rain, at that time, was more than uſual at that ſeaſon of the year, the rain generally preceding the froſt, which was ſeldom earlier than Chriſtmas, and then not to any exceſs.* This information ſeems to amount to this, *That* daily rain *was not uſual ſo early in the year as the* beginning *of November, but that, in common,* great wet *was wont to be delayed until the approach of Chriſtmas, at which time* froſty weather *was common, but uſually with no great ſeverity.*

It may not be much amiſs to add, that travellers have found the like copious rains in *Galilee*, about Chriſtmas, that the people of *Jeruſalem* ſpoke of. So Haynes, who viſited ſeveral places in *Galilee*, in the year 1767, and arrived at *Tiberias*, on the ſea of *Genneſaret*, on the 29th of December of that year, found, *that a few days before he arrived, there had fallen very* heavy rains, *which rendered the ſtreets exceeding muddy, ſo much ſo, that in ſome places it was as high as their horſes knees* [1].

I would finiſh this article with obſerving, that, according to Joſephus [2], copious rain deſcended about Jeruſalem *before* the Feaſt of Tabernacles, in the year that *Antiochus Pius* beſieged that city, the *Pleiades* being near ſetting, δυομενης πλειαδος [3].

[1] P. 125, 126.

[2] Antiq. Lib. 13. cap. 8. §. 2. p. 657. Ed. Haverc.

[3] That conſtellation *actually* ſets the beginning of November.

OBSER-

Observation II.

The Jews ſeem to be at a great loſs, when they would explain the ground of that *ceremony* of *pouring out water* with ſolemnity at the Feaſt of Tabernacles; of which ceremony Moſes ſays nothing in the law, but to which our Lord is ſuppoſed to allude in the 7th of John, when "in the laſt day, that great day "of the feaſt, Jeſus ſtood and cried, ſaying, "If any man thirſt, let him come unto me, "and drink. He that believeth on me, as "the ſcripture hath ſaid, out of his belly "ſhall flow rivers of living water. But "this ſpake he of the ſpirit, which they that "believe on him ſhould receive[1]." It ſeems to be of late obſervance, and is not well accounted for.

That feſtival is deſcribed by Moſes as a memorial of the dwelling of Iſrael *in Tents*, in the wilderneſs[2]; and alſo, as being a time of rejoicing, on account of the in-gathering of all the fruits of the earth, at the end of the year[3]: but no mention is made of its connexion with the *rains* that were then ſoon expected to follow, 'till after the return of the Jews from their captivity in Babylon. Then, indeed, the prophet Zechariah ſaid, "It ſhall come to paſs, that every one that

[1] V. 37, 38, 39. [2] Lev. 23. 43.
[3] Deut. 16. 13—16.

" is left of all the nations which came againſt " Jeruſalem, ſhall even go up, from year to " year, to worſhip the King the Lord of " Hoſts, and to keep the Feaſt of Taberna- " cles. And it ſhall be, that whoſo will not " come up, of all the families of the earth, " unto Jeruſalem, to worſhip the King the " Lord of Hoſts, even upon them *ſhall be no* " *rain*[1]." Here, it ſeems, that the attending the Feaſt of Tabernacles is connected with the obtaining the *rains of autumn*, which are of ſuch conſequence after the drought of a Syrian ſummer; and therefore probably this rite then obtained, and the pouring out water in the Temple, with ſolemnity, as before God, underſtood to be a religious prognoſtic of the approach of rain, or a *morally* inſtrumental and procuring cauſe of it's ſpeedy coming.

Rabbi Akibah, according to Dr. *Lightfoot*[2], giveth this reaſon for the pouring out the water at this time: *The Law ſaith, Bring an omer of barley at the Paſſover, for that is the ſeaſon of barley, that the corn may be bleſſed. Bring wheat and the firſt-fruits at Pentecoſt, which was the ſeaſon of trees, that the fruit of trees may be bleſſed unto thee. Bring the libation of water at the Feaſt of Tabernacles, that the ſhowers may be bleſſed to thee. And accordingly it is ſaid, that whoſoever will not come to the Feaſt of Tabernacles ſhall have no rain.*

[1] Ch. 14. 16, 17. [2] Works, vol 2. p. 978.

There

There is ſomething pleaſing in this account, but it will hardly bear examination. Pentecoſt was the time of preſenting the firſt-fruits of the *wheat*, as the Paſſover was of the barley, but not of the *trees*, at leaſt not of the moſt important of them; for the *vine*, the *olive*, the *fig*, and the *pomegranate*, had not then produced their fruit [1]. The firſt fruits, however, of theſe trees were preſented [2] perhaps at this Feaſt of Tabernacles, but the water could not be conſidered in a ſimilar light, for the water that was preſented was not the firſt of the rain-water of that autumn, but what *remained of the rains of the preceding ſeaſon*. Rabbi *Akibah* then ſhould not have claſſed the water of this libation, with other things that were the *firſt fruits* of the mercies they *had* received from God. Akibah's account, however, is far preferable to that of *Maimonides*, which follows immediately after in *Lightfoot*.

The *trueſt* account perhaps is, that this rite was derived from the *Perſians*, and other neighbouring nations, among whom they dwelt in the time of their captivity, but *more properly* applied.

Abriz, according to d'Herbelot [3], ſignifies in Perſian a *veſſel proper for the pouring out of water*, from whence is formed the word

[1] Dr. Richard Chandler found *wheat harveſt* and *almonds*, ſo far ripened as to be agreeable to eat, were coincident things in Greece. Trav. p. 207, 209, 211.

[2] Deut. 26.

[3] P. 17.

Abrizán,

Abrizán, or *Abrizghián*, which is the name of a feaſt, that the old Perſians ſolemnized on the 13th day of the month *Tir*, which nearly correſponds with our month of *September*, with abundance of idolatrous ſuperſtitions: but the Perſians of our times, who are become Mohammedans, have retained nothing more of this feſtival than the aſperſion of roſe or orange-flower water, with which they regale one another, in the viſits they make each other that day, which commonly falls out about the autumnal æquinox.

This ancient heatheniſh feſtival, whoſe name ſignifies the pouring out of water, and was apparently preparatory to the deſcent of the rain in thoſe countries, being about the time of the autumnal æquinox, has been adopted by the Mohammedans in part, who are as zealous againſt every thing of an idolatrous nature as the Jews could ever have been: Might not the returning Jews then think of adding ſome memorial of *Jehovah*'s being the Giver of Rain, to that ancient national ſolemnity that had been enjoined by Moſes, to be obſerved juſt about the ſame time of the year with that of the Perſian feſtival, which that people with ſolemnity aſcribed to ſome deity they worſhipped, but which the Jews knew was the gift of Jehovah?

We all know how readily the Chriſtians, of the countries that lie Weſt of the meridian

of

of Jeruſalem, adopted many of the religious practices of their unconverted countrymen; and though we may not have been *equally* apprized of it, the Mohammedans of the more Eaſtern parts of the world have frequently done the ſame. Might not the Jews be influenced by ſome of the ſame motives? Human nature is much the ſame in all parts of the world.

The Mohammedans of Perſia, in like manner, now obſerve the firſt day of every new year, according to the reckoning of their ancient heathen countrymen, namely the preciſe day in which the ſun enters into Aries, which is in March. This is a way of computation of the year quite different from that their religion has taught them, according to which their New-Year's day is moveable, and falls out in length of time in all ſeaſons, autumn as well as ſpring, ſummer as well as winter. For ſome time, we are told by Sir John Chardin [1], the Mohammedans of this country would not obſerve the firſt day of the *ſolar* year, out of oppoſition to thoſe that perſiſted in their old country worſhip of *fire*, conſidering it as conſecrated by them to the *Sun*, which they thought was idolatrous, and therefore abhorred all public rejoicing that day. But at length, the lucky circumſtance of one of their princes happening to ſucceed to the crown that day, revived

[1] Voyages, tome 1. p. 171.

the

the obſervation, and it is now celebrated with great ſplendor; the exact time of the entering of the ſun into this ſign of the zodiac being obſerved by their aſtronomers with great care. And with the greateſt joy an old cuſtom is revived, of preſenting one another with *painted and gilded eggs*, ſome of them being ſo curiouſly done as to coſt three ducats apiece [1]. This it ſeems was a very ancient cuſtom in Perſia, an egg being expreſſive of the origin and beginning of things.

Nor is this the only inſtance that this ingenious traveller remarked; for he tells us in another page [2], that the 1ſt October was a feſtival, called by the Perſians the *Luminous Night*, in which God is diſpoſed in a ſpecial manner to attend to their prayers, and is accordingly ſpent by their devout people in reading and in prayer. He adds, that it is believed to have been inſtituted in lieu of another, very much like it, which was obſerved by the old Perſians the 16th of the month Bahmen, which was called the *Feſtival of Lights*, the ſolemnity conſiſting principally of *illuminations* and *bonfires*, kept up, according to their circumſtances, through the whole night.

An attention to what has happened of late times in Perſia, may probably diſpoſe us to imagine, that the like might happen

[1] Seven or eight and twenty ſhillings.
[2] Tome 3. p. 191.

to

to the Jewiſh captives, and that they might be diſpoſed, at their return, to join the Perſian cuſtom of pouring out water with ſolemnity about the time of the autumnal æquinox, a little before the rains were expected to fall, to the Moſaic Feaſt of Tabernacles, which was ſolemnized about the ſame time of the year.

I will only add, that if they preſented water at all to God, it was to be done, according to the ſpirit of their Law, by ſolemnly pouring it out before him; ſo, according to the inſtitutions of Moſes, *blood*, which was ſacred to God, was poured out before him: and by preſenting things to God, they were taught to acknowledge they received them from him. Conſequently, though it was not commanded, the pouring out water before God, when they implored the deſcent of rains, was not abhorrent from their other uſages.

After all, it is very poſſible that the occaſional pouring out water before God, with a view to the obtaining rain from him, in times of drought, by ſuch a ſolemn acknowledgment that they conſidered it as his gift, might be practiſed long before the captivity in Babylon, and before it's becoming an *annual ceremony*. Thus we find, when Iſrael aſſembled at Mizpeh, bewailing their preceding idolatries, "*they drew water, and* "*poured it out before the Lord*, and faſted on

"that

" that day, and ſaid there, We have ſinned " againſt the Lord." 1 Sam. vii. 6.

I do not know that any of the commentators have ſuppoſed, that this pouring out water at Mizpeh before the Lord was ſupplicatory, and expreſſive of their praying for rain; but if it is *admitted*, that the pouring out water afterwards, at the Feaſt of Tabernacles, had a relation to rain, I think it can be no *improbable* conjecture, that it had a like ſignification in the time of the prophet *Samuel*. We know, by undoubted evidence, that Judæa was liable to ſuffer by drought [1], and that God threatened to puniſh them for their ſins by the want of rain [2]; on the other hand, ſomething particular, it is to be ſuppoſed, was the occaſion of rouſing them from a ſtupor that had laſted 20 years [3], and no freſh diſtreſs from the Philiſtines, *previous* to the meeting at Mizpeh, is inſinuated. *Thunder*, which was granted in conſequence of the prayers of Samuel [4], is repreſented by Ruſſell as frequently the forerunner of rain in thoſe countries [5]; and Jehovah had claimed the ſole power of giving rain, in contradiſtinction from idols [6], and had directed them to pray

[1] 1 Kings, 17. 1. Amos, 4. 7, &c. [2] Deut. 11. 17. 1 Kings, 8. 35. [3] 1 Sam. 7. 2. [4] V. 9, 10. [5] P. 165. See Obſ. on divers Paſſ. of Scrip. ch. 1. obſ. 20.

[6] Job 5. 8, 9, 10. Deut. 11. 14, 17. And how theſe paſſages were underſtood and explained to the Jewiſh people, appears from Jer. 14. 22. " Are there any among " the vanities of the Gentiles that can cauſe rain? or " can the heavens give ſhowers?"

with

with ſolemnity for that mercy, when they were brought to repent of their idolatries[1], which might naturally be ſuppoſed to induce them, on the expoſtulations of *Samuel*, to gather together for humiliation and prayer before God at Mizpeh, and to pour out water before him, in acknowledgment that they admitted it was his gift alone, and that all their hopes were derived from his mercy.

Observation III.

Dr. Shaw ſeems to ſuppoſe, that the *Arabs of Barbary* do not begin to break up their grounds 'till the firſt rains of autumn fall[2]; but as the Journal of 1774 makes mention of ploughing the ground, before it mentions the fall of the autumnal rains, ſo the author of the Hiſtory of Ali Bey's Revolt, in his converſation with me on that ſubject, ſuppoſed they *ſometimes* plough the land before the deſcent of rain, the ſoil being light and capable of being ſtirred without difficulty.

There is nothing incredible in this: grain will lie long in the earth unhurt, and ſpring up upon the coming of rain, as is often experienced in England. The like ploughing and ſowing may be practiſed in the Eaſt *in*

[1] So God afterwards explained to Solomon, 2 Chron. 7. 12—14, the *leſs-ſtrictly expreſſed precept* given by Moſes, and the promiſe of forgiveneſs upon their repentance, Lev. 26. 19, 20, 40, 41, 42.

[2] P. 137.

expectation of rain, and indeed ſeems to be referred to by Solomon, Eccl. xi. 4. "*He* "*that obſerveth the wind, ſhall not ſow*; and "he that regardeth the clouds, ſhall not "reap." If the earth was always moiſtened with rain when they ſowed their grain, there would be no occaſion to obſerve the wind, whether it was from a quarter that was wont to produce rain, or ſuch as uſually brought fair weather; but if grain was ſown previous to the coming of the rain, but in expectation of it, they might naturally enough be induced to wait 'till they ſaw the ſigns of it's *approach*, particularly the blowing of the wind that was wont to bring rain, and not ſow 'till thoſe ſigns at leaſt appeared.

Observation IV.

The ſame obliging gentleman, who favoured me with the preceding account of the rainy nature of the weather when he was at Jeruſalem, in the month of November, 1774, informed me, at the ſame time, that "the wind that *uſually* brings rain there "is the *north-eaſt*." This, I apprehend, is to be underſtood of the rainy weather of the *beginning* of the winter, not of that of the *ſpring*, which probably comes from another quarter.

I was ſomewhat ſurprized, I own, when I firſt received this account, ſince our Lord ſays, Luke xii. 54. "When ye ſee a cloud

"riſe

" riſe out of the *Weſt*, ſtraightway ye ſay, " there cometh a *ſhower*; and ſo it is:" and eſpecially as this very late viſitant of the Holy-Land appears to me, to have been careful in making his obſervations, and accurate in communicating them.

But upon conſulting Dr. Ruſſell, on the weather at *Aleppo*, I find that the *winds there are* variable *in November, ſeldom ſtrong, but more inclined to the* North and Eaſt *than any of the other quarters*[1]. He gives the ſame account of the *direction* of the winds in December[2] and January[3]. Concerning *February*, he ſays, " the winds are much as " in the preceding month, *'till towards the* " *end*, and then it ſometimes blows hard *weſt-* " *erly*[4]." As to *March*, that " the winds are " ſtronger than in the preceding months, " and blow much oftener *weſterly*[5]." *April* is, " in general, fair, *clear* weather . . . . " ſeldom dark or *cloudy*, except when it " rains, which it does in hard thunder- " ſhowers, as in the laſt month, but not " ſo often. There are commonly a few " cloſe, hazey days; theſe happen when " there are light breezes *northerly or eaſterly*, " but the winds *in general* are freſh weſt- " erly[6]." In *May* the wind is ſometimes northerly or eaſterly, but " for much the " greater part is freſh, and weſterly[7]."

[1] P. 156. [2] P. 157. [3] P. 148. [4] P. 149.
[5] P. 150. [6] In the ſame page. [7] P. 151.

The obſervations then this gentleman lately made himſelf at Jeruſalem, and which, from his way of writing, ſeem to have been conformable to what had been uſually obſerved by thoſe that reſided in that country, concerning the *direction of the wina* there in the time of the beginning of the winter's rain, perfectly agree with Dr. Ruſſell's account of the weather at Aleppo at that ſeaſon. But at Aleppo the wind alters *in the rainy* ſeaſon, and *begins to blow from the Weſt in February*, and continues to do ſo till *May*, after which ſeldom any more rain falls at *Aleppo* 'till autumn, when the wind is commonly North-eaſterly.

This very freſh account from *Jeruſalem* then confirms the ſuppoſition, that the weather is much the ſame in *Judæa* as at *Aleppo*, and ſerves to determine that our Lord made this obſervation to the people *in the ſpring*, his words being a deſcription of the weather, the wind and the rain, as it is *in the ſpring*, not as it is in the *cloſe of autumn*, or the *beginning of winter*.

The *lilies* then, which are mentioned in the 27th verſe of this chapter of Luke, might be growing, at that very time, before the eyes of his auditors. How far this obſervation may be uſeful, to thoſe that endeavour nicely to determine the time of our Lord's miniſtry *upon the whole*, or the *particular* ſeaſons when any of the events happened

pened which the Evangeliſts have recorded, I leave to the examination of my readers.

Observation V.

I remarked in a preceding volume[1], that ingenious travellers have ſuppoſed the *kind of cloud* which the ſervant of Elijah ſaw (like a man's hand) is a *natural prognoſtic* of rain, and obſerved as ſuch in the *Eaſt* at this day; perhaps it may be ſo in the *Weſt* too.

For a very learned, ingenious, and obſerving clergyman in Suffolk made this memorandum, on reading the paragraph I have referred to: "I ſaw a cloud *like a man's hand*, "on an high hill at Beachborough in Kent, "and immediately followed by a violent "ſhower, then fair again."

Yet I believe the *figure of the cloud*, ſeen at Mount Carmel, is commonly conſidered as an *unmeaning* circumſtance in the prophetic hiſtory, for want of due obſervation.

Observation VI.

St. Jerome has appeared to be ſo careleſs and inaccurate, in his accounts relating to the natural hiſtory of Judæa, that I have expreſſed myſelf with ſome doubt, as to the time he aſſigns for the *Vintage* of that country, in

[1] Obſerv. vol. 1. ch. 1. obſ. 15.

the 21ſt obſervation of the 1ſt chapter of a preceding volume [1]; but it appears from this late account (of 1774) that he was ſufficiently exact upon this ſubject, and that the vintage of Judæa is not earlier than at Aleppo.

St. Jerome placed it in the end of September or beginning of October. This gentleman accordingly found, that in the year 1774 it did not begin till the middle of October, N. S.

The vintage and olive-gathering, it ſhould ſeem, are coincident, or nearly ſo, for Sig. Luſignan told me the laſt, in the Holy-Land, is wont to be in the latter end of September, O. S.

Conſequently there could be but juſt time, in common, to gather in all the fruits of the earth, and for the Iſraelites to have returned home to their ſeveral countries, from celebrating the Feaſt of Tabernacles at Jeruſalem, before the rain began to deſcend.

As the Jews were frequently obliged to intercalate their years, on account of the backwardneſs of the ſpring, with regard to their *barley*, their *lambs*, and their *pigeons* [2], ſo I think I have ſomewhere found it affirmed, that they were cautious, not *unneceſſarily* to admit of an intercalation, leſt their people ſhould not be able to get home

[1] Of the 2d ed.

[2] See Lightfoot, on Matt. 12. 1. vol. 2, p. 185.

from

from the Feaſt of Tabernacles before the rains fell [1].

This implies two things: that the rain might be expected to fall ſoon after the Feaſt of Tabernacles; and that the autumnal rain would incommode them in journeying.

One might have ſuppoſed, from the account Dr. Ruſſell gives of the extreme pleaſantneſs of the ſeaſon after the firſt rains of autumn have fallen [2], that this would have been no diſagreeable circumſtance to thoſe Jews that had far to travel: but I would remark, that Rauwolff complains of being *retarded* in his journey by the autumnal rains; and others have mentioned their frequently lodging, in travelling, under trees, without any other defence againſt rain which might fall, as it often does there in the night, and in very heavy ſhowers [3]. To this is to be added, the conſideration that the autumnal rains are generally preceded by a ſquall, in the nature of a whirlwind, a day or two before the firſt rains fall [4], which muſt make travelling extremely diſagreeable, in countries where the ſoil is ſo often very light and ſandy.

The complaint of Rauwolff, which I was mentioning, is in the beginning of his 5th ch. part 1, where he tells us, that he and

[1] Though not mentioned by Reland, in his account of their cautiouſneſs in intercalating their years, in his Antiq. Sacræ, p. 4. cap. 1. [2] Deſcript. of Aleppo, p. 14.
[3] P. 148. [4] P. 154.

his companions ſet out for Aleppo from *Tripolis* the 9th of November. "By the "way we met with a great deal of rain, "which commonly begins at that time "of the year, and continueth almoſt all "the winter long. This *kept us ſo much* "*back*, that we reached not to Damant, "which is in the midway from Tripolis to "Aleppo, before the 4th day." Tripolis lies in the common way from *Jeruſalem* to Aleppo and to *Antioch*, and other places to the North: many Jews had to travel South-weſtward, through the Deſerts, to Ægypt; but perhaps the moſt of them Eaſtward and North-eaſtward to *Babylon*, to *Meſopotamia*, to *Media*, and elſewhere that way, where they dwelt in great numbers, and had very flouriſhing ſettlements.

If the firſt rains did not fall in the road from Tripolis to Aleppo 'till the 9th of November, 1573, O. S, it certainly began a fortnight ſooner in Judæa itſelf in the year 1774; and Niebuhr *found the rainy ſeaſon began with a* ſtorm, *on the 27th of October, at Baſra* [1].

Rain certainly falls from time to time in the Deſert between Judæa and Ægypt [2], but how early it begins to fall there in autumn, I do not remember to have ſeen mentioned in any traveller; but if a preceding remark I have made in this volume be true [3], namely,

[1] Voy. tome 2. p. 186, and Obſ. 1. of this vol.
[2] Geſta Dei, p. 1010, 1011. [3] Obſ. 1.

that

that the being ſituated *more or leſs towards the South*, in thoſe countries that ſeldom have any rain all ſummer, and expect none 'till autumn, makes very little, if any difference as to the time of the falling of thoſe rains, the rain might overtake the Ægyptian Jews in paſſing over that Deſert, as well as thoſe that lived in other countries, if the Feaſt of Tabernacles was too long delayed: for in all theſe different countries the rain, it ſhould ſeem, falls *much about* the ſame time.

In confirmation of which, I would add to the obſervations of Ruſſell at Aleppo, and of Niebuhr at Baſra near 6 degrees more to the South, the account of what Pietro della Vallé found in the Deſert by the Euphrates, in his way to Baghdad. *Departing from Anna*, October 11th, 1616, *they purſued their voyage on the Meſopotamian ſide of the river, and found rain for the* firſt time *in this their journey the evening of that day, which was attended with a wind ſo violent and furious as that it* overturned all their tents: *but that ſtorm did not continue long, being over in leſs than an hour* [1].

Through this Deſert great numbers of Jews muſt have had to paſs in their way to Babylon, and many other towns in the ſouthern part of Meſopotamia, and on the Tigris; and ſuch ſtorms of wind as ſhould *overturn their tents*, in the midſt of an heavy ſhower, muſt have been very inconvenient.

[1] Lett. 17.

Observation VII.

That the froſt and cold are, in *ſome* winters, very ſevere at *Jeruſalem*, and even in ſome of the *lower parts of Judæa*, appears from Viniſauf, who *confirms* the account, that rain or ſnow are not uncommon in the *middle* of winter at *Jeruſalem*; that they are ſometimes in *very great quantities*; and the *cold very ſevere*.

For ſpeaking of a conſultation among the *Cruſaders*, a few days after Epiphany (January 6th) 1192 [1], whether they ſhould immediately make an attempt on Jeruſalem, or poſtpone it's recovery to a more advantageous time, he tells us the Turks, who had ſhut themſelves up in Jeruſalem, were, at that time, in a very diſtreſſed ſtate, *oppreſſed by exceſſive ſnow and hail, which, melting, occaſioned great torrents from the mountains, ſweeping away their horſes and cattle in droves, and killing others with the violence of the cold* [2].

It appears from hence, that a bridge over the brook Kedron may be very requiſite,

[1] In the printed copy it is by miſtake MCXXII, but it is certain that MCXCII is the year meant.

[2] Turci quippe, qui *intra Jeruſalem* civitatem ſe cohibebant, pernicioſiſſimis anguſtiabantur ſuppliciis multimodis; nivium enim et grandium (grandinum) opprimebantur nimietate, ex quarum nihilominus reſolutionibus aquarum diluvium à montanis defluens, equos eorum et jumenta catervatim involvit, vel certe frigoris aſperitas necavit. P. 373.

though

though it's bed ſhould be found to be often dry in *winter as well as ſummer*, ſince if the torrent was, at the time Viniſauf ſpeaks of, ſo very deſtructive, it muſt be ſuppoſed to be often ſo conſiderable as to make a bridge very neceſſary.

A few days after, it appears by the ſucceeding page, the cold was ſo ſevere at Ramula, whoſe ſituation is lower and leſs expoſed to the *ſeverity of the weather*, that the waters were ſo frozen as to make the travelling of beaſts of burden very troubleſome. It was not, however, ſo great as to prevent their ſinking in muddy places.

It appears in the next chapter, but ſame page, that ſoon after, in removing from thence, King Richard found the ways ſo dirty as to be extremely fatiguing. But the next morning's journey made them forget the difficulties of the preceding day: *for the frozen ſnow driving in their faces, thick ſtorms of hail deſcended with ſo much force as to rebound with violence, the rains occaſioned ſuch torrents, as that there ſeemed to be a concurrence of every circumſtance that tended to overwhelm them, the boggy ground at the ſame time giving way ſo much as to occaſion the horſes to fall, and many of them to periſh* [1].

At

[1] Feſſi nimirum dum proficiſcerentur, gelidæ nives impluunt vultibus, grandinum denſitates reverberant, pluviæ torrentes involvunt, ut tanquam ad examinandum omne cælum deputaretur affligendis, ſed et terra pedibus cedebat

At length, after much diſtreſs, they arrived at Aſcalon the 20th January. This ſharp weather then was in the *lowlands*, at Ramula, and the road from thence to Aſcalon, and happened between the 6th and 20th of January.

It appears from circumſtances, for the times are not diſtinctly marked, that the following deſcriptions relate to the preceding month of *December*, or at fartheſt the *laſt* days of *November*. The firſt of them occurs in p. 369, where he tells us, *that the army under King Richard being encamped between St. George's* [1] *and Ramula, expecting more troops as well as proviſions, they continued there 22 days, expoſed not only to frequent attacks, but to the rains, which became ſo heavy as to* force them to retire, *ſome to St. George's, ſome to Ramula.*

Proceeding in his account, and deſcribing their going to the foot of the hilly part of the country towards Jeruſalem, he informs us, *that at that time moſt heavy rains fell, and the air was very ſevere, ſo that very many of their beaſts periſhed; that the rains, ſtorms of hail, and winds were ſo vehement, that the ſtakes of their tents were torn up, and*

cedebat ambulantium cœnulenta, locis paluſtribus decidunt veredarii equi et homines, qui, dum ſolicitius toto conamine elaborant emergere, deſperabilius revolvuntur in præceps, *quamplurimi* non amplius evaſuri. O quis æſtimaret illius amaritudinem diei?

[1] Or Lydda.

carried

carried to a diſtance; that by the extremity of the cold and wet their horſes periſhed, and the greateſt part of their victuals was ſpoiled—their biſcuit being ſoaked through, and their bacon decayed; their arms dreadfully ruſted, and their clothes greatly damaged[1], p. 371.

Such is the deſcription this writer gives us of the *December* of the year 1191, and of the following *January*, as they found the weather in that country; and as no intimation is given to the contrary, we are to ſuppoſe Viniſauf believed there was nothing *very* unuſual in it, but that he apprehended ſuch were the winters, very frequently, of that country.

So this writer deſcribes the preceding winter as being *very wet*, which was the cauſe of great ſickneſs among the Pilgrims, *unheard-of rains pouring down very frequently, nay continually, and cauſing inundations*[2].

How agreeable would it be, if ſome accurate obſervers would examine, by means of exact

[1] Tunc nobis ingruebant pluviæ graviſſimæ, et aeris intemperies ſæviſſima; unde jumentorum noſtrorum periere quamplurima, tanta quippe exorta eſt tempeſtas pluviarum, grandinum, ventorumque vehementium irruebant fragores, ut papilionum palos avellerent, et longius dejicerent; et equi, frigoris magnitudine, et nimietate aquarum perirent, et pars maxima victualium panis biſcoctus diſtemperabatur in diſſolutionem, et carnes ſuillæ, vulgariter bacones, computreſcebant, &c.

[2] P. 294. Præterea, ex nimia imbrium inundatione, quædam nimium vehemens excrevit in hominibus infirmitas; *inauditæ* quidem pluviæ aſſidue, imo continue, exercitum tanta affecit injuria, &c.

ombrometers,

ombrometers, the quantity of rain wont to fall in the Holy-Land, of which this ancient writer makes ſuch heavy complaints!

The vehemence of the wind is, we ſee, frequently mentioned in theſe accounts of the heavineſs of the rains. This circumſtance is alſo mentioned by this writer, or ſome other, whoſe account of the taking Damiata, in the year 1219, is ſubjoined to the hiſtory of the expedition of Richard I.

There we are told, that in a preceding excurſion [1] into the Holy-Land, when the Patriarch and the Croſs were not preſent, they ſuffered many difficulties and hardſhips, partly from robbers, and partly from the diſagreeableneſſes of the winter ſeaſon, particularly in their travelling on Chriſtmas Eve, and in the ſucceeding ſacred night, in which they had *to go through an heavy land-tempeſt of wind and rain. This, it ſeems, happened when they were in the borders of Tyre and Sidon, near Sareptà* [2].

Viniſauf, however, admits that the ſummers of that country are wont to be dry; for, towards the end of his hiſtory, he obſerves, that by the advice of the moſt judicious of thoſe whom they conſulted, they were obliged to give over the deſign of beſieging *Jeruſalem* in the ſummer of the year 1192, becauſe he tells us *The Feſtival of*

[1] In the year 1217. [2] P. 437.

St.

St. John[1] *was at hand, when all things were naturally dry, the heat increasing, especially about Jerusalem, which is seated in the mountainous part of the country; and that the Turks had stopped up all the cisterns on every side* of the city, *so that no water that was drinkable could be come at within two miles*[2].

It has been confirmed too by those that have lived in these countries, notwithstanding the severe cold that is sometimes felt there, that unless *particular winds* blow, it is perfectly pleasant sitting with the chamber-windows open, in the Christmas holydays, as I have been assured by a very curious, inquisitive, and learned clergyman, who had the account of this circumstance from Dr. Shaw, from a Turky merchant who had lived at Smyrna or Aleppo, and from an English chaplain even at Leghorn.

Observation VIII.

Dr. Russell says, the *most delicate* at Aleppo make no fires till the end of *November*, but he gives no account of the time in which they are wont to *leave off* the use of them: it gave me pleasure then, when I observed an article in d'Herbelot, which represented the close of the month of February as putting an end, in common, to the lighting their fires for the purpose of warming themselves.

[1] Midsummer. [2] P. 408.

This article of the *Bibliotheque Orientale* is that on the word *Schabath*, which is in ſhort as follows: *Schabath* is the name of a month of the *Calendar of the Syro-Macedonians*, which correſponds to our month of *February* . . . . In this calendar the 2d day of the month is marked, as the feaſt called by the Arabs *A'id Schemâ*, which is Candlemas-day. The 7th day of the month is called there *Socouth gioumrat aouel*, or the firſt *putting out of the firebrand*. The 14th is it's *ſecond extinction*; and the third falls on the 21ſt of the ſame month, and is reckoned the *end of winter*.

He adds, that the 26th of the ſame month of *Schabath* is the firſt of the ſeven days that the Arabs call *Aiam âgiouz*, the days of the *Old Man*, which ſolemnity takes in the firſt days of their month of *Adhar*, which is our month of *March*.

I have in another article taken ſome notice of the laſt-mentioned ſolemnity, and the manner in which *winter* is repreſented on that occaſion; what I would obſerve here is, that fires for warming themſelves were, according to this Syrian calendar, to be laid aſide, in common, ſome time in this month, and, at lateſt, by the cloſe of it.

This account of d'Herbelot agrees with that of the author of the hiſtory of the revolt of Ali Bey, who is a Greek, and who, in converſation, caſually obſerved that ſpring is reckoned to begin February 17, O. S.

It gave me the more pleaſure when I found this enlarged account of *Schabath* in *d'Herbelot*, as many of the other months of the Syro-Macedonian calendar are barely mentioned by him, without any diſtinctive notes of a philoſophical or œconomical nature.

Observation IX.

I have in a preceding volume ſhewn, that thoſe that dwell at preſent in the Holy-Land, continue the uſe of fires to warm them, far into the year; I would now make it appear, that it is not without reaſon that they practiſe this.

Under the 7th obſ. of the 1ſt chapter, I produced ſome citations from Bp. Pococke's Travels, which ſhewed that an Arab had a fire in the tent, in which he was entertained, the night of the 17th of March; and that a fire was made for his uſe by one of the Sheiks of Galilee, ſo late as the 8th May. This may appear to us ſurprizing, but it is confirmed in part by *Doubdan*; and the reaſon of it is clearly explained by him, as to the whole of it.

Doubdan, travelling in the evening of the 28th of March, N. S, from Jaffa (or Joppa) to Rama, tells us he paſſed near two or three companies of Arabs, "who were watching "their flocks, making a great noiſe, ſing-"ing and rejoicing about many fires which "they

" they had made in the plain, and a num-
" ber of dogs, who, perceiving our being
" near to them, did not ceaſe from growl-
" ing, barking, and giving us apprehenſion
" of being diſcovered, and falling into the
" hands of theſe robbers [1]."

Perhaps it may be thought that theſe *fires*, and all this *noiſe*, might be made to intimidate beaſts of prey, which they might be apprehenſive were about, and watching an opportunity of making depredations on their flocks; it is poſſible it might be ſo. The warmth however of theſe fires muſt have been comfortable to themſelves, who were watching in the *open air*, ſince Doubdan complains of his lodging that night at Rama, where the procurator of the Holy-Land did not treat them with the greateſt tenderneſs, " but contented himſelf with put-
" ting us into a miſerable room, where
" there were only the four walls, giving
" us nothing but a mat to lie upon, a
" ſtone for a pillow, and no coverlid but
" the broken cieling, which expoſed us to
" the weather, which was not the moſt
" favourable at that ſeaſon, as the *nights*
" *are always extremely cool* [2]." Yet the heat of the preceding day was ſo great, that it was aſſigned as one reaſon why they waited ſome hours at Joppa, in a poor Greek hovel, before they ſet out for Rama [3].

[1] Voy. de la Terre Sainte, p. 42. [2] P. 43. [3] P. 40.

But

But the account he gives of his ſituation at *Tyre*, is much ſtronger ſtill. On the 16th of May they found the heat near Tyre ſo great, that, though it ſeems they took their repaſt on the graſs, under a large tree, by the ſide of a ſmall river [1], yet he complains of their being burnt up alive, and they were obliged to continue in that ſituation 'till 6 or 7 in the afternoon, when they returned to their bark; but the wind failing, and the ſeamen not to be perſuaded to row, they could get no farther than the rocks and ruins of *Tyre*, when night overtook them [2]. Near thoſe ruins they were obliged to paſs a conſiderable part of the night, *not without ſuffering greatly from the cold*, which was as *violent and ſharp as the heat of the day had been burning*. He goes on, "I am ſure I ſhook as in the depth "of winter, more than two or three full "hours;" to which he adds, their being quite wetted with a rime extremely *thick and cold*, which fell upon them all night. To this he ſubjoins [3], that the worſt was, that they were in the hands of 4 or 5 fiſhermen, who did nothing but throw their nets into the ſea, often with no ſucceſs, in the mean while *roaſting* us in the day-time in the ſun, and almoſt making us *to periſh with cold* in the night, without at all getting forward.

[1] P. 531. [2] P. 532. [3] P. 540, 541.

This was at *Tyre*, which, if not to be reckoned in the limits of the Holy-Land, is but juſt out of them [1]; and was in the night between the 16th and 17th of May. A fire in the night then, in the middle of May, might be very requiſite, and highly acceptable. The complaint made by *Jacob*, relating to *Meſopotamia*, being equally applicable to the Holy-Land: "In the day the "drought conſumed me, and the froſt by "night [2]."

The very different managements, occaſioned by the great difference in the temperature of the air in the day and in the night ſeaſon, may occaſion ſome perplexity in the minds of common readers undoubtedly, ſince it has done ſo in the thoughts of ſome of the learned, and is therefore a circumſtance that ought to be well fixed in the memory.

Thus Mr. Biddulph, chaplain to the Engliſh factory at Aleppo, expreſſes his ſurprize at finding the weather ſo warm at Jeruſalem, at that ſame time of the year that he was there, when thoſe that had been out in the night to ſeize our Lord wanted a fire. "We being there, at the ſame ſeaſon "of the year, found it exceeding hot, and "*hotter* than it is uſually *at Midſummer* "*in England*. It ſeemed ſtrange to me, "how it ſhould *then* be ſo cold, that Peter "ſhould creep to the fire, and now (at the

[1] See Joſh. 19. 29. [2] Gen. 31. 40.

"ſame

" ſame ſeaſon) ſo hot that we could not " endure the heat of the ſun. . . . . But " after we had been there a few days, the " very place reſolved the doubt [1].

The *extinction then of fires* in the month *Schabat*, mentioned in the preceding article, is to be underſtood only to relate to the day-time, not to thoſe that ſit up all night, or far into the night; *they* may in that country itſelf want a fire in the middle of May, while, in common, fires may be left off by the end of February, it growing warm in the day-time by the end of that month, generally ſpeaking, but the nights being very cold, at leaſt in ſome places in or near the Holy-Land, months after.

Observation X.

It appears alſo, from a circumſtance mentioned by Sandys, that ſevere as the winters about Jeruſalem ſometimes are, an obſervation in a preceding volume [2] is certainly true, namely, that they are *forwarder there than we are in England, about two months in the ſpring*. For Sandys, it ſeems, found *roſes* growing wild, and in plenty, in the cloſe

[1] For he found it cold, by experience, when he ſlept in the fields all night. Collect. of Voy. and Trav. from the Library of the Earl of Oxford, p. 821, vol. 1.

[2] Chap. 1. obſ. 21. See alſo the outlines of a New Commentary on Sol. Song, p. 147, &c.

of *March*, O. S[1], as he was travelling in that part of *Judæa*, where it is ſuppoſed John the Baptiſt lived, not far from *Jeruſalem*; whereas June is the common time with us for the bloſſoming of the roſe, and particularly of thoſe that grow wild in our hedges, which come into flower about the ſame time that thoſe ſpecies do that are cultivated in our gardens.

What is nearly a confirmation of this, may be found in *Doubdan*'s Journey to the Holy-Land; for, ſpeaking of his coming out of the church of the Holy Sepulchre at *Jeruſalem*, on the 21ſt of April, N. S, (or 10th, O. S,) he ſays, *Many Turks and Moors were in the court-yard, of whom ſome preſented them with noſegays of ſmall flowers, others with* roſes freſh gathered, *others, who had bottles of roſe-water, ſprinkled their faces and clothes with it:* all to get ſome *maidins from them*[2]. Theſe *roſes* continued to blow in ſuch plenty in *April*, that he tells us, that on the 28th of that month, when the Eaſtern Chriſtians made one of their proceſſions in that church, which laſted at leaſt two hours, *many men attended it* with ſacks full of leaves of roſes, *which they threw by great handfuls on the people, and indeed in ſuch prodigious quantities, as that many were quite covered with*

[1] Two or three days, it ſhould ſeem, before the month ended, and conſequently about the 8th of April, N. S, he mentions his paſſing "thorow valleys, of their roſes "voluntarily plentiful." [2] P. 264.

them,

them, and the pavement all ſtrewed over. There were alſo others with bottles of roſe-water, which they threw every where upon people's faces and clothes, with inexpreſſible rejoicings [1].

It may be remarked, that as roſes were *ſo extremely plentiful*, they could not be the earlieſt of that country, but had been ſome time in bloſſom. Accordingly he obſerves, that on the 15th of April he found, in an old nunnery at Jeruſalem, now converted into a moſque, *a number of ſmall odoriferous ſhrubs, ſuch as roſemary*, roſe-buſhes, *laurels, jeſſamines*, and other flowers *extremely agreeable* [2]. This implies that the roſe-buſhes were in flower, and alſo the *jeſſamine*, which, though it's flowers are contemporary with roſes, yet doth not, I think, begin to bloſſom quite ſo ſoon as the roſe-buſh.

So then both the roſe-buſh and the jeſſamine furniſh additional proofs, that at *Jeruſalem* they are ſix weeks or two months earlier, *as to the ſpring*, than we are.

May we ſuppoſe, that as *roſe-leaves* now are the things that are made uſe of, to ſtrew the pavement about the ſepulchre of our Lord, they were uſed in that proceſſion that almoſt immediately preceded *his death*, of which the Evangeliſts have given an account, particularly St. Mark and St. Matthew? "Many ſpread their garments in "the way: and others *cut down branches off*

[1] P. 351. [2] P. 225.

" *the trees*, and ſtrawed (them) in the way [1]." If roſe-buſhes grew there, on Mount Olivet, they might very naturally cut off branches full of roſes, and ſhaking them, ſtrew the path of our Lord with the beautiful, but untenacious leaves of thoſe flowers. The word *them*, in our verſion, which ſeems to refer to the branches themſelves, it is to be remembered, is not in the original, but a ſupplement of our tranſlators.

Observation XI.

Signior Luſignan, in the converſation I had with him about the Holy-Land, aſſured me, that the time of *ſheep-ſhearing* in that country is *March*, and towards the *beginning* of that month, O. S; which is another proof, that they are about ſix weeks, or two months, forwarder in that country than we are in England, for the waſhing many of the ſheep this year [2], in the village in Suffolk in which I am writing this, preparatory to the clipping the wool off them, was the 17th of *May*.

The ingenious Dr. Aikin, in his Calendar of Nature, lately publiſhed, throws *ſheep-ſhearing* into *June*; and though he makes it one of the earlieſt of the rural employments of that month, yet one of the tokens

[1] Mark 11. 8. Matt. 21. 8. [2] 1785.

to

to mark out the time, given by *Dyer*, whom the Doctor quotes, is when the

> ——————Verdant *elder* ſpreads
> Her ſilver flowers;

which is not, at leaſt was not, this year 'till the *middle* of June, which would make *ſheep-ſhearing* three months earlier in the Holy-Land than it is with us; but *Dyer*'s preſcription is not followed by us as to the time of performing this operation, nor, it ſeems, by the Arabs of Palæſtine.

The account I have given of the time of ſheep-ſhearing there, may be confirmed by teſtimonies of a different kind, which it may not be diſagreeable to ſet down here.

Ariſtophanes, the old Greek comic writer, ſuppoſes, that among the œconomical uſes to be derived from the appearing of certain *birds*, the fixing the time proper for the ſhearing of ſheep is one, and that the coming of the kite proclaims it's being then the fit ſeaſon [1].

Now *Stillingfleet*, in ſome notes on the Calendar of Theophraſtus [2], fitted for Athens, in the latitude 37° 25′, obſerves, that "between March 11 and 26, the *kite* and the "nightingale appear" (at Athens) "that is, in "the leafing ſeaſon. The appearance of the "hawk is conſonant to what Ariſtotle ſays,

[1] Stillingfleet's Miſcell. Tracts, p. 237.
[2] Ibid. p. 324.

" as quoted in the preface, but is determined
" upon a different kind of teſtimony; which
" is a proof that this part of the Calendar,
" at leaſt, is tolerably well ſtated."

Theſe accounts of *Luſignan* and *Stillingfleet*, if admitted, fix the time of the year when *Jacob* ſet out upon his return from Padan-Aram to his father *Iſaac*, Gen. xxxi. 19; when *Judah* cohabited with his daughter-in-law, Gen. xxxviii. 12, &c, at which time of the year, according to Dr. Ruſſell, they are wont to kill their kids about Aleppo [1], agreeable to the propoſal made by him to ſend her a kid from the flock, v. 17.

In like manner circumſtances determine, that it was in the *ſpring* that the ſheep of *Nabal* were ſhorn, 1 Sam. xxv. 2, for, among other things carried by Abigail to David for a preſent, mention is made of five meaſures of *parched corn*, v. 18; but we know, from other paſſages of Scripture, that the time of their uſing parched corn was wont to be, when it was full grown, but not ripe, Lev. xxiii. 14, Ruth ii. 14, 2 Sam. xvii. 28. This obſervation may be of ſome uſe in ſettling the *chronology* of David's wandering up and down in the Deſerts, when forced to fly to avoid the vengeance of Saul.

There is another circumſtance, in this affair of *Nabal*, which ſhould not be paſſed over in

[1] Beſides the milk of the *goats*, their kids add ſome part to the diet of the inhabitants, a *few* being killed in the *ſpring* and autumn. Hiſtory of Aleppo, p. 53.

ſilence,

ſilence, and that is, that his ſheep ſeem to have been ſent into the wilderneſs to feed, ſome time before the ſeaſon of ſheep-ſhearing came on, and that they were there by *night* as well as by day. This ſeems to be pointed out by the 7th, and the 15th and 16th verſes: "Thy ſhepherds, which were with us, we "hurt them not, neither was there ought "miſſing to them, all the while they were in "Carmel. . . . . The men were very good "unto us, and we were not hurt, neither "miſſed we any thing, as long as we were "converſant with them, when we were in "the fields. They were a wall unto us, "both by night and day, all the while we "were with them keeping the ſheep." It would be happy, if ſome curious obſerver would give the world an accurate œconomical calendar for the *Holy-Land*, as things are now conducted among them. As nothing of that ſort has been publiſhed, that I know of, I muſt content myſelf with obſerving, that in *Sweden*, where the *ſheep are houſed in the winter*, the ſheep are turned into the fields, according to the exact and diſtinct œconomical calendar for that country, when the *white wagtail appears* [1], which happened above a month before the nightingale returned [2], which being coincident with the appearance of the *kite*, marks out, according to the ancients, the time of ſheep-ſhearing.

[1] Stillingfleet's Miſcell. Tracts, p. 265. [2] P. 267.

But

But as the climate of the countries in the North of Europe differs ſo conſiderably from that of Judæa, the interval between the turning ſheep out into their common paſtures, after houſing them in the winter-time, and ſhearing them, may differ very much in different countries.

The ſacred hiſtorian mentions alſo Abſalom's celebrating ſheep-ſhearing time with magnificence, but without mentioning any circumſtance that requires attention here.

But with regard to the firſt of theſe accounts, (that relating to *Jacob*, who left *Meſopotamia* when *Laban* went to ſhear his ſheep,) we may with propriety take notice of the *acuteneſs* which Jacob ſhewed, in ſelecting the articles of that preſent he made Eſau. To diſengage himſelf from the company of his brother, and that of his attendants, which gave him a good deal of apprehenſion, he pleaded not only the tender age of his children, but the ſtate of his cattle, which had, many of them, young by their ſides, which, if they were over-driven but one day, would die[1]. Had he however made a preſent of ſuch cattle to *Eſau*, Eſau might have alledged the ſame reaſon for marching with the like ſlowneſs. He choſe out therefore ſuch as might make up a noble preſent, but not ſuch as were *encumbered with their young*. No lambs, or kids, or calves. There

[1] Gen. 33. 13.

were

were indeed 30 milch camels *with their colts*, and 20 ſhe-aſſes, of which 10 had *foals*. But it ſhould ſeem, from a paſſage of *Sir John Chardin* [1], that camels generally couple about *June*, and continue in a pregnant ſtate 11 or 12 months [2]; conſequently theſe colts muſt have been 9 or 10 months old at this time, and therefore very able to travel much more briſkly than the lambs and kids of that ſpring. The 10 foals of the 20 ſhe-aſſes were choſen, I ſhould apprehend, with like caution, though I have not ſuch determinate evidence to produce as to their probable age.

Observation XII.

As the weather and the appearances in the vegetable world, in the ſpring, have been ſhewn to be much alike in Barbary, at Aleppo, and in the Holy-Land; it may be agreeable here to add, that there is the ſame reſemblance as to the productions of autumn, and conſequently, that we may *ſafely* apply what may be ſaid of one place to either of the other.

I have ſhewn it as to the *weather* of the autumn in ſome preceding obſervations, let us now proceed to the vegetable productions.

[1] Tome 2. p. 142, 143. [2] P. 28.

Dr.

Dr. Ruſſell tells us the *cotton* is not gathered about Aleppo 'till *October*, O. S, p. 18.

And in 1774, when a late traveller viſited Judæa, the *cotton* at Acra, where he conſidered himſelf as entering into the precincts of the Holy-Land, was *chiefly* gathered in the 23d *October*, at which time he arrived there.

Rauwolff found that at the time when the *cotton was tender and woolly*, near the Euphrates, about the middle of *October*, the *corn*, which grew very high, was *full ripe*, and fit to be cut down [1]. The ſame traveller found then *Indian millet* in the ſame place juſt fit to be cut down, and that in ſome places they had it in already [2]. This corn then and millet were ſomewhat ſooner ripe than the cotton.

The ſame writer tells us, that the fields about Rama were very fruitful, well tilled, and ſown with *corn*, *cotton* and *Indian millet*; and that it was harveſt-time when he was there (which was the middle of *September*) a great officer being there to gather a great quantity of *corn* to ſend to Joppa, to go by ſea to *Conſtantinople* [3], where there was then a ſcarcity [4]. But, according to him,

[1] Ray's Travels, p. 158. [2] P. 161.
[3] P. 229. [4] P. 227.

all

all the corn [1] was not in by the end of the month [2].

When Rauwolff found the Turkey wheat and Indian millet fully ripe, on the bank of the Euphrates, he found the Indian muſk-melon ſtill continued in ſeaſon, and in great quantities [3].

In like manner he found them growing in the Holy-Land, in great quantities, very pleaſant, and well taſted, chiefly thoſe that were red within, when the Turkey corn and Indian millet began to be ripe there [4].

Ruſſell tells us, that the greater part of the trees about Aleppo, retain their leaves 'till the middle of November, O. S, p. 14.

And in 1774, ſome of the fruit-trees had begun to drop their leaves when that late viſitor of the Holy-Land left Joppa, which muſt have been towards the cloſe of November, as he left not Jeruſalem 'till the 19th of that month, N. S, and arrived in Ægypt on the 2d December; but the olive and fig-trees were not then on the decline.

[1] Which corn appears to have been the Indian or Turkey wheat, our kind of wheat being reaped in the Eaſt much ſooner.

[2] P. 319. [3] P. 161. [4] 229.

Observation XIII.

When *Trachonitis* was a part of the *Jewiſh country*, as it appears to have been in the time of our Lord [1], (if it did not come within the original bounds of the half tribe of Manaſſeh,) it muſt have been a very different country from the South of Judæa in point of heat. But this is no more than happens to other countries, and only makes the *multiplication* of meteorological obſervations and œconomical calendars neceſſary, according to the nature of the different diſtricts, in order to have a juſt idea of the whole.

Thus de la Vallé, having paſſed over Jordan, at that called Jacob's Bridge, and travelling in the country of *Trachonitis*, which was very fertile and well cultivated, he found that "Mount Libanus was not "far off, and that from thence came a "wind ſo vehement and ſo cold, with ſuch "an *abundance of ſnow*, that though we "were in a manner buried in our quilted "coverlets, yet it was ſenſibly felt all night, "and was very diſagreeable [2].

When I add, that it appears that this diſagreeable night was that between the 29*th*

[1] Luke 3. 1. "Herod being tetrarch of Galilee, and "his brother Philip tetrarch of Iturea, and of the region "of *Trachonitis*."

[2] P. 121, 122.

and

and 30th of April, 1616, we ſhall be not a little ſurprized. The ſnow that fell in the night, between the 4th and 5th of May, O. S, 1740, or the 15th and 16th of May, N. S, and ſome remains of which I ſaw four days after, and which ſo much aſtoniſhed us in Suffolk, was not ſo far into the ſpring with us, as the night between the 29th and 30th of April into a Syrian ſpring, which I have elſewhere ſhewn is, in common, ſix, if not eight weeks earlier than our's.

CHAP. II.

Concerning their living in Tents.

OBSERVATION XIV.

SIR J. Chardin tells us, *that the late king of Perſia cauſed a tent to be made, which coſt two millions*[1]. *They called it the Houſe of Gold, becauſe gold glittered every where about it.* He adds, *that there was an inſcription wrought upon the cornice of the antechamber, which gave it the appellation of the throne*

[1] French money we are to ſuppoſe.

of the ſecond Solomon, and at the ſame time marked out the year of it's conſtruction [1].

This account, which is ſhort in this writer, and which I have ſtill more abridged, furniſhes us with materials for ſeveral remarks.

It ſhows us, in the firſt place, how natural it is to the Eaſtern people, to uſe the words houſe and tent as equivalent terms: this *tent* it ſeems, was called the *Houſe* of Gold. This interchange of the two words frequently appears in the Old Teſtament. Thus the goodly raiment of Eſau, which was left in the cuſtody of Rebekah, is ſaid to be with her *in the houſe*, Gen. xxvii. 15; which it is certain were kept in a *tent*. On the other hand, when Sheba, the ſon of Bichri, a Benjamite, wanted to cauſe the people to abandon David, he blew a trumpet, crying, "To your *tents*, O Iſrael," 2 Sam. xx. 1; though Iſrael did not dwell in moveable habitations at that time, but in cities.

In the next place, this tent was called the Houſe of *Gold*, not that it was wholly *made* of gold, but becauſe it was highly *ornamented* with it. This teaches us how we are to underſtand the *houſes of ivory*, and the *golden city*, of which we read in the Scriptures. The houſes of ivory [2] appear to mean houſes richly adorned with that precious

[1] Tome 1. p. 203.
[2] Pſ. 45. 8. 1 Kings 22. 39. Amos 3. 15.

ſubſtance;

ſubſtance; and the golden city [1] means the city remarkable for it's being richly gilded in many parts of it, or at leaſt in ſome remarkable places [2].

In the third place we may obſerve, that this tent is called *Throne* [3]: "the Throne of the ſecond Solomon." This ſhows that the word throne ſometimes ſignifies not the royal ſeat, ſtrictly ſpeaking, but *the place in which that ſeat is ſet*. It is uſed in the ſame enlarged ſenſe in the Scriptures.

It is even probably uſed here, in the fourth place, to ſignify any royal abode, even thoſe where no ſeat of ſtate ever appeared. For nothing leads us to imagine the Perſian throne, ſtrictly ſpeaking, was ever brought into this majeſtic tent. So when the men of Gibeon and of Mizpeh are ſaid to have

[1] Mentioned Iſ. 14. 4.

[2] We may be ſatisfied, I believe, that it doth not ſignify, according to the marginal tranſlation, *exactreſs of gold*, for however truly it might have been ſo deſcribed, the *Chaldees* themſelves would hardly have given it ſuch an appellation, and the word is acknowledged to be *Chaldaic*; but *they* might glory in it on account of it's being highly ornamented with gold, in ſome of it's more remarkable parts. One or more of it's *domes and towers* might be richly gilded, like the dome and two towers of the moſque built over the ſuppoſed tomb of *Ali*, of which *Niebuhr* has given us an account in the ſecond of his three tomes of Travels, p. 223; or it might have one or more *ſpires*, like that over the tomb of Fatima, at *Com*, a city of Perſia, which Chardin tells us conſiſts of ſeveral balls of different magnitudes, and if of ſolid gold, as the inhabitants affirm, muſt be worth millions. Tome 1. p. 204.

[3] P. 203.

repaired unto the *throne* of the governor on this ſide the river, Neh. iii. 7, nothing more may be meant than that they repaired to overagainſt the *palace* of this great man.

Niebuhr has made a ſimilar remark to the firſt of theſe, in the firſt tome of his Voyages [1], where he tells us, *a young peaſant invited him to go with him to his houſe, to drink ſome freſh water, which had been taken from the ſpring that very day; and he did it with ſo much cordiality, that Niebuhr ſays he ſhould not have refuſed him, if it had not been then late.* Cheime *is properly the name of a* tent *among the Arabs, but he remarked that the Arabs of this country named their tents* beit, *that is to ſay their* houſes.

Observation XV.

The word *Pavilion* may, it is very likely, excite the notion of ſomething ſuperior to a *common tent*, ſo our tranſlators uſe that term to expreſs the *ſuperb* tent of a king of Babylon, Jer. xliii. 10. "He (Nebuchadnezzar) "ſhall ſpread his *royal pavilion* over them." A mere Engliſh reader then will be ſurprized, perhaps, when he is told that the word tranſlated pavilions, 1 Kings xx. 12, 16, ſignifies nothing more than *booths*; and more ſtill, if he is told that the ſacred hiſto-

[1] P. 189.

rian

rian might, poſſibly, preciſely deſign to be ſo underſtood, when deſcribing the places in which kings were drinking.

That the word ſignifies thoſe ſlight temporary defences from the heat, which are formed by the ſetting up the boughs of trees, is viſible by what is ſaid, Jonah iv. 5, and Neh. viii. 16; and we know that the common people of the Eaſt frequently ſit under them; but it may be thought incredible that princes ſhould make uſe of ſuch as the term, preciſely taken, ſeems to imply. "And it came to paſs, when Ben-"hadad heard this meſſage (as he was drink-"ing, *he* and the *kings*, in the pavilions,)" 1 Kings xx. 12. "But Benhadad was drink-"ing himſelf drunk in the pavilions, he "and the *kings*, the thirty and two kings "that helped him," v. 16.

In the margin our tranſlators have put the word *tents*: but that there is nothing incredible in the account, if we ſhould underſtand the prophetic hiſtorian as meaning *booths*, properly ſpeaking, will appear, if we conſider the great ſimplicity of ancient times, and the great delight the people of the Eaſt take in verdure, and in eating and drinking under the ſhade of trees; eſpecially after reading the following paragraph of Dr. Chandler's Travels in the Leſſer Aſia.

"While we were employed on the the-"atre of Miletus, the Aga of Suki, ſon-

" in-law by marriage to Elez-Oglu [1], croſſed " the plain towards us, attended by a con- " ſiderable train of domeſtics and officers, " their veſts and turbans of various and " lively colours, mounted on long-tailed " horſes, with *ſhowy* trappings, and *glitter-* " *ing* furniture. He returned, after hawk- " ing, to Miletus; and we went to viſit him, " with a preſent of coffee and ſugar; but " were told that two favourite birds had " flown away, and that he was vexed and " tired. *A couch was prepared for him be-* " *neath a ſhed, made againſt a cottage, and* " *covered with green boughs, to keep off the* " *ſun.* He entered, as we were ſtanding by, " and fell down on it to ſleep, without " taking any notice of us [2]." A very mean place, an European would think, to be prepared for the reception of an Aga that made ſo reſpectable a figure, and in a town, which, though ruinated, ſtill had ſeveral cottages, inhabited by Turkiſh families [3].

It doth not appear incredible then, that Benhadad, and the thirty-two *petty kings* that attended him, might actually be drinking wine beneath ſuch *green ſheds* as a Turkiſh Aga, of conſiderable diſtinction, choſe to ſleep under, rather than in an adjoining cottage; or rather than under a *tent*, which he other-

[1] A Turkiſh officer of great power and extenſive command in that country, dignified with the title of Muſulém, p. 106. [2] P. 149. [3] P. 148.

wiſe

wiſe might have had carried with him, to repoſe under when he choſe to reſt himſelf. Oriental manners are very different from our's.

Observation XVI.

Abraham is deſcribed, on a particular occaſion, as ſitting *at the door* of his tent, in the heat of the day, Gen. xviii. 1; and it ſhould ſeem, from Dr. Richard Chandler's account, thoſe that lead a paſtoral life in the Eaſt, at this day, frequently place themſelves in a ſimilar ſituation.

" At ten minutes after ten" (in the morning) " we had in view," ſays this writer, " ſeveral fine bays, and a plain full of booths, " with the Turcomans *ſitting by the doors*, " *under ſheds reſembling porticoes*; or by ſhady " trees, ſurrounded with flocks of goats [1]."

This gentleman frequently met with theſe people in his journies in Aſia: ſometimes he deſcribes them as living in *black* booths [2], which, I ſhould ſuppoſe, means tents of *black goats-hair cloth*, like the tents of the Arabs; at other times, he evidently means habitations formed of boughs of trees: thus he ſays, p. 184, " We came to a level green, " occupied by Turcomans. Their flocks and " their cattle were feeding round the ſcattered

[1] P. 180, 181, Travels in Aſia Minor.
[2] See p. 112.

" booths; and cotton, recently gathered from " the pods, was exposed on the ground to " dry, or on the tops of the sheds, which " are flat and covered with boughs [1]."

As these people seem to change their habitations, as the weather, or their fancies may dispose them, it is not impossible that Abraham might dwell in both these kinds of habitation, and might be sitting in the portico of one of these extemporaneous structures, formed of the boughs of trees, as the word rendered tent is used in a large sense in Scripture; but if not, if it was a tent strictly speaking, he might be sitting under the outskirts of his tent, near the door, to enjoy the fresh air, as Chandler saw the Turcoman shepherds sitting under their sheds, watching their cattle.

It was not the hottest part of the day, when Chandler saw these people sitting at the doors of their booths, it was soon after *ten in the morning*; and when Abraham was sitting at his tent-door, it might be nearly at the same hour. Travelling in the *hottest part of all* might have been dangerous, and according to the modern customs of these countries Abraham *then* would have been retired to rest.

According to this description, Abraham had not far to go to fetch a calf; his cattle were feeding by his tent.

[1] This being some time in October.

OBSER-

Observation XVII.

Sometimes thoſe that have no tents, ſhelter themſelves from the inclemency of the night-air in *holes and caverns*, which they find in their rocky hills, where they can kindle fires to warm themſelves, as well as to dreſs their proviſions; to which may be added, that doves alſo, in thoſe countries, frequently haunt ſuch places, as well as ſome other birds.

Dr. Richard Chandler, in his travels in Aſia Minor, has both taken notice of the doves there lodging in holes of the rocks [1]; and of the ſhepherds and fiſhermen being wont to make uſe of ſuch retreats, and of their *kindling fires* in them, by which practice thoſe doves muſt be frequently very much *ſmutted*, and made not a little *filthy* [2]. And I have been ſometimes ready to imagine, that an attention to theſe circumſtances may afford as eaſy and natural an account as any that has been given, of that aſſociation of ſuch very different things as *doves and ſmoky places*, which we meet with in the 68th Pſalm [3].

It is certain the people of Iſrael are compared to a dove, in the book of Pſalms; "O "deliver not the ſoul of thy *turtle-dove* unto "the multitude of the wicked; forget not the "*congregation* of thy poor for ever," Pſ.

[1] P. 19. [2] P. 55. [3] V. 13.

lxxiv. 19; and the ſame image appears to have been made uſe of in this 68th Pſalm. If it was made uſe of, it was not unnatural to compare Iſrael, who had been in a very afflicted ſtate in Egypt, to a dove making its abode in the hollow of a rock, which had been ſmutted by the fires of ſhepherds, made in it for the heating their milk, or other culinary purpoſes, which led them to make ſuch little heaps of ſtones, on which they might ſet their *pots*, having an hollow under them, in which they put the fewel, according to the Eaſtern mode, of which I have given an account elſewhere, and which little buildings are meant by the word here tranſlated *pots*.

This image might very agreeably be made uſe of to expreſs any kind of affliction Iſrael might have ſuffered, when they are compared as a body of people to a dove; and certainly not leſs ſo, when they had been forced to work without remiſſion in the brick-kilns of Ægypt.

For ſo the ſenſe will be ſomething like this; *O my people! though ye have been like a dove in an hole of a rock, that hath been blackened by the fires of the ſhepherds for the boiling their pots; yet on this joyous occaſion did you appear as the moſt beautiful of that ſpecies, whoſe wings are like ſilver, and the more muſcular parts, from whence the ſtrength of the wings is derived, like the ſplendor of gold.*

The

The colour of their common pigeons ſeems to be like that of the dove-houſe pigeons of our country, *blue* or *aſh-colour*, from a circumſtance mentioned by Pitts[1]; for he ſays, "In *Mecca* there are thouſands of *blue* "pigeons, which none will affright, or "abuſe, much leſs kill them; and they "are therefore ſo very tame, that they'll "pick meat out of one's hand..... They "come in great flocks to the *Temple*, where "they are uſually fed by the *hagges*[2]. For "the poor people of *Mecca* come to them "with a little ſort of a diſh made with "ruſhes, with ſome corn in it, begging "them to beſtow ſomething on *Hammamet* "*metta nabee*, i. e. the pigeons of the Pro-"phet."

But though pigeons or doves are in common *blue* in the Eaſt[3], yet there were ſome, even *anciently*, that were more beautiful; witneſs thoſe lines of *Tibullus*, which have been cited by Commentators on this paſſage,

> Quid referam, ut volitet crebras intacta per urbes
> *Alba* Palæſtino ſancta columba Syro?
>
> ——————Why ſhould I ſay,
> How through the crowded towns the milk-white dove,
> In Syria ſacred, may with ſafety rove?

[1] P. 127. [2] The pilgrims.

[3] I have been aſſured by the gentleman who was at Jeruſalem in 1774, the pigeons of that country too are like our common pigeons, though he fancied ſomewhat larger.

Here

Here we ſee ſome of the doves of Palæſtine were *white*—their wings covered as with *ſilver*; they were treated with great *reſpect* like the blue pigeons of Mecca, receiving no hurt in populous cities, and were conſidered as devoted to ſome deity; but what is meant by the intermingled ſplendor of gold, doth not appear in this quotation, unleſs we ſhould ſuppoſe, it is involved in the circumſtance of it's being a *conſecrated* animal.

It is not, it ſhould ſeem, the deſcription of an animal adorned merely by the hand of nature. We have no accounts, ſo far as I remember, of a pigeon *wholly white*, except ſome feathers of the colour of gold on the breaſt; but it is eaſy to conceive of a *conſecrated* bird, ſo adorned by ſuperſtition as to anſwer ſuch a deſcription. The *ancient heathens* are known to have ornamented their ſacred animals with trinkets of gold. The Syrians might thus adorn their ſacred doves, and probably did. Something of this kind ſtill remains in thoſe Eaſtern countries, and is ſuppoſed to be a remain of ancient heatheniſh ſuperſtition.

Sir John Chardin twice mentions *fiſhes* reputed to be ſacred at this day in the Eaſt. In his third tome he tells us, *that at a town called* Comicha, *he found in the court-yard of a moſque two reſervoirs, or baſons of water, the one twenty paces from the other, full of* fiſhes, *ſome of which had rings of braſs, ſome of ſilver, others of gold. I ap-*

prehended

prehended that these fish had the rings in their noſtrils by way of ornament; *but I was informed that it was in token of their being* conſecrated. *None dared to take them: ſuch a ſacrilege was ſuppoſed moſt certainly to draw after it the vengeance of the ſaint to whom they were conſecrated; and his votaries, not content to leave them to his reſentment, took upon them to puniſh themſelves the tranſgreſſors. An Armenian Chriſtian was killed upon the ſpot by one of them, who had ventured to take ſome of theſe ſacred fiſh* [1].

This is a remain of ancient ſuperſtition. Dr. Richard Chandler, in his travels in Aſia Minor, gives us a note from *Ælian* [2], who ſpeaks of tame fiſhes, *that wore golden* necklaces and ear-rings, *in a clear fountain, in a temple belonging to the military Jupiter.*

As the worſhip of the Syrian goddeſs *Aſtartè* was very ancient [3], to whom the *white doves* of Tibullus were conſecrated; the ſuperſtition of conſecrating that animal to her might, very poſſibly, be as ancient as the time of the Pſalmiſt, and the adorning them with gold too; and that he alludes to theſe circumſtances here. Iſrael is to me as a *conſecrated dove* [4], and though your circumſtances have made you rather appear like a poor dove, *blackened* by taking up it's abode in a ſmoky hole of the rocks;

[1] P. 91. See alſo p. 143.
[2] P. 197.
[3] Or Aſhtaroth, Judges 2. 13, &c.
[4] Pſ. 74. 19.

yet ſhall you become beautiful and glorious as a Syrian *ſilver-coloured* pigeon, on whom ſome *ornament of gold* is put.

Observation XVIII.

The Biſhop of Waterford has remarked, on Zeph. ii. 6, that many manuſcripts, and three editions, have a ſingle letter in one of it's words more than appears in the common editions, which, inſtead of *cherith*, gives us a word which ſignifies *caves*; and he remarks that if we adopt this ſenſe, the words muſt be rendered,

> "And the ſea-coaſt ſhall be ſheep-cotes,
> "*Caves for ſhepherds*, and folds for flocks."

To this I muſt add, that this ſeems to me to be much the moſt natural reading.

I was juſt now taking notice, that the Eaſtern ſhepherds make uſe of caves very frequently; ſleeping in them, and driving alſo their flocks into them at night. What I would add here is, that the mountains bordering on the Syrian coaſt are remarkable for the *number of caves* in them; and that they are found, in particular, in the neighbourhood of *Aſhkelon*.

Thus we find, in the Hiſtory of the Croiſades, by the *Archbiſhop of Tyre*, that that active prince *Baldwin* Iſt, after the death

death of his brother *Godfrey*, and before his own coronation, *preſented himſelf, with ſome troops that he had got together, before* Aſcalon[1]. *That the citizens were afraid to venture out to fight with him; upon which, finding it would be of no advantage to continue there, he ranged about the plains which lay between the mountains and the ſea, and found villages, whoſe inhabitants having left their houſes, had retired with their wives and children, their flocks and herds,* into ſubterraneous caves. *Being enemies, who had often made incurſions into the country between Ramula and Jeruſalem*[2], *rendering the roads dangerous, and often deſtroying travellers, he, upon hearing this, ordered fires to be kindled at the mouths of theſe caves, that they might be forced by the ſmoke to ſurrender themſelves to him, or be ſuffocated. That not being able to bear the heat and the ſmoke, they did ſurrender to Baldwin, who, anſwerable to their deſerts, ordered an hundred of them to be beheaded, and ſeized on the proviſions they had laid in for themſelves and the cattle with them*[3].

This ſhows there were *many* caves in the neighbourhood of *Aſhkelon*, or ſome *very large* ones, to hold ſuch a number of people as is here repreſented to have been found in them, with their cattle. It is then natural, when *Zephaniah* is ſpeaking of Iſrael's after-

[1] Which our tranſlation renders Aſhkelon.
[2] Belonging to the Chriſtian kings of Jeruſalem.
[3] Geſta Dei, per Francos, p. 781.

wards

wards feeding their flocks and herds in the territory of Aſhkelon, to underſtand their conveniences there for the feeding their cattle, of the *caves* in the neighbouring hills of that country, and of the *ſheltering-places* they found in the deſolated villages, and even Aſhkelon itſelf, *among their ruins*, as is practiſed at this very day among the Eaſtern ſhepherds [1].

This ſame hiſtorian indeed repreſents the country about *Aſcalon* as by no means a rich ſoil, but, on the contrary, ſo ſandy, as only to produce vines and ſome fruit-trees very near the city [2]; but it is evident, from his own relation in the firſt-cited page [3], that the *territory* of Aſcalon was capable of feeding large numbers of cattle, and had, in the time of Baldwin Iſt, many inhabitants whoſe employment was the tending ſuch. The taking poſſeſſion then of this country for the enlargement of their paſtures, upon their return from captivity, might be mentioned by the prophet to Iſrael as an object of deſire and hope.

[1] Conſequently, if I might venture to attempt a ſmall variation from his Lordſhip's tranſlation, it ſhould be ſomething like this,

> And the ſea-coaſt ſhall be paſtures:
> Caves of ſhepherds, and folds for flocks.

For ſo the ſame word in the original is tranſlated paſtures, Pſ. 23. 2.

[2] P. 924. [3] P. 781.

Observation XIX.

There is little or no difficulty, I think, in underſtanding what the ſacred hiſtorian ſays, concerning Jonathan's viſiting David when concealed from Saul *in a wood*, mentioned 1 Sam. xxiii; but there is a paſſage in the Travels of Pietro della Vallé, ſo pictureſque, and bearing ſuch a reſemblance to David's ſituation, though not exactly ſimilar, that my readers, poſſibly, may not be diſpleaſed with ſeeing it.

Speaking of his paſſing through a foreſt or wood in *Mazanderan* (a province of Perſia) into which they entered on the 11th of February, and complaining of the moiſture and heavineſs of the roads there, he tells us, "We did at length maſter them, but with "ſo much difficulty, that we could not get "forward above two leagues that day, and "night overtook us before we got through "the foreſt. We endeavoured to find ſome "place of retreat, in different parts, to "which the barking of dogs, or the noiſe "made by other animals, ſeemed to guide "us. But at laſt, finding no inhabited "place near us, we paſſed the night in the "ſame foreſt, among the trees, under which "we made a kind of retrenchment with our "baggage, in a place where we found many "dry leaves that had fallen from the trees. "Theſe ſerved us for a carpet and for bed-

"ding

" ding both, without any other tent than
" the branches of the great trees there,
" through which the moon-ſhine reached
" us, and made a kind of pavilion of cloth
" of ſilver. There was no want of wood
" for the making a great fire, any more
" than of proviſions for ſupper, which we
" ſent for from the neareſt village in the
" foreſt, ſeated by the high-way ſide, where,
" after ſome conteſt with the people, of a
" ſavage and ſuſpicious temper, who were
" ready to come to blows with my meſſen-
" gers, without knowing any reaſon why they
" ſhould, they, after coming to a right under-
" ſtanding with us, became very civil, would
" have lodged us, and made us preſents; but
" on our refuſal, on account of the diſtance of
" the way, the chief perſon of the town, with
" the other principal inhabitants, came, of
" their own accord, to our camp, laden with
" good meat and other proviſions, and ſpent
" the night with us with great gaiety. They
" even brought us a country muſician, who
" regaled us during ſupper, and all night
" long, with certain foreſt-ſongs, in the lan-
" guage of the country, that is, of Mazan-
" deran, where a coarſe kind of Perſian is
" ſpoken, ſung to the ſound of a miſerable
" violin, which was ſufficiently tireſome[1]."

How picturesque! How deſcriptive of David and his people's lodging in a wood, and

[1] Tome 3. p. 217, 218.

the

the altercations he may be believed to have had with ſome of the neighbouring villagers, before he could obtain proviſions from them! Whether Jonathan brought a ſupply of bread, meat, and fruits with him, and even his muſic, we are not told; but certainly he treated David not only with friendſhip, but with ſomething of deference and reſpect, which was like an acknowledgment of ſuperiority.

"David ſaw that Saul was come out to "ſeek his life: and David was in the wild-"erneſs of Ziph, *in a wood.* And Jonathan "Saul's ſon aroſe, and *went to David* into "the wood, and *ſtrengthened his hand in* "*God.* And he ſaid unto him, Fear not: "for the hand of Saul my father ſhall not "find thee; and thou ſhalt be king over "Iſrael, and I ſhall be next unto thee: and "that alſo Saul my father knoweth. And "they two made a covenant before the Lord: "and David abode in the wood, and Jona-"than went to his houſe[1]."

Certainly Jonathan *did not ſtrengthen his hand in God*, by giving him *freſh prophetic* aſſurances of his after royalty; nor could his *repeating* the declarations of Samuel add much to the fortitude of David's mind; it muſt at leaſt be the *winning acquieſcence* of his friend in the divine arrangement, which was ſo contrary to the uſual emotions of the

[1] V. 15—18.

human heart, as evidently to ſhew the *finger of God* in it; and there *might be* a princely ſupply of David's wants in that deſtitute ſtate, which might greatly encourage him; and the imagination may even go ſo far, as to ſuppoſe he did him the honour of complimenting him with his *muſic*.

At worſt, della Vallé's account affords an amuſing deſcription of *his* lodging in a wood.

Observation XX.

Mean as, we are ready to think, their accommodations are, who have no other habitation than tents or caves, many of thoſe who employ themſelves in the Eaſt in tending cattle, cuſtomarily *lie abroad in the fields* with them, without even the ſhelter of a tent; and this too ſome of them do when *Winter* approaches.

Dr. Chandler ſet out, on his firſt excurſion from Smyrna, the laſt day of September, and travelled nearly the whole month of October. The following is the account he gives us of one occurrence in this journey: "About two in the morning our "whole attention was fixed by the barking "of dogs, which, as we advanced, became "exceedingly furious. Deceived by the light "of the moon, we now fancied we could "ſee a village, and were much mortified to

" find only a *ſtation of poor goat-herds*, with-
" out even a *ſhed*, and nothing for our horſes
" to eat. They were lying, wrapped in their
" thick capots, or looſe coats, by ſome *glim-*
" *mering embers among the buſhes* in a dale,
" under a ſpreading *tree* by the fold. They
" received us hoſpitably, heaping on freſh
" fewel, and producing caimac [1], or ſour
" curds, and coarſe bread, which they toaſted
" for us on the coals. We made a ſcanty
" meal, ſitting on the ground, lighted by
" the fire and by the moon; after which,
" ſleep ſuddenly overpowered me. On wak-
" ing I found my two companions by my
" ſide, ſharing in the comfortable cover of
" the janizary's cloke, which he had care-
" fully ſpread over us. I was now much
" ſtruck with the wild appearance of the
" ſpot. The *tree was hung with ruſtic uten-*
" *ſils*; the ſhe-goats in a pen, ſneezed, and
" bleated, and ruſtled to and fro; the ſhrubs
" by which our horſes ſtood were *leafleſs*,
" and the earth bare; a black caldron with
" milk was ſimmering over the fire; and a
" figure, more than ghaunt or ſavage, cloſe
" by us, ſtruggling on the ground with a
" kid, whoſe ears he had ſlit, and was en-
" deavouring to cauterize with a piece of red
" hot iron [2]."

I think this may ſtand as a comment on

[1] He frequently, in the courſe of theſe Travels, mentions theſe ſour curds, as uſed for food in Aſia.

[2] P. 157.

Ezek. xxxiv. 25: "I will make with them a "covenant of peace, and will cauſe the evil "beaſts to ceaſe out of the land: and they "ſhall dwell ſafely in the wilderneſs, and *ſleep* "*in the woods.*"

The account Chandler has given is extremely amuſing to the imagination, and is, I doubt not, a faithful repreſentation of the ſtate of many of the ancient Iſraelitiſh ſhepherds; but this management muſt have expoſed them to many dangers, if their country, at any time, ſhould be over-run with beaſts of prey. The prophet declares, on the part of God, thoſe deſtructive beaſts ſhould be taken away at the time he refers to.

Observation XXI.

The ſame *caution* that has engaged the Eaſtern people *in general*, that tend cattle, not to ſleep in the open air, but to make uſe of tents, it ſhould ſeem, engages them not to ſit or lie in their tents on the moiſt ground, but to make uſe of ſome kind of *carpeting*.

The poorer ſort of *Arabs* of our times make uſe of mats in their tents [1]; and other inhabitants of theſe countries, who affect ancient ſimplicity of manners, make uſe of goat-ſkins, in a way that may afford an

[1] Voy. dans la Paleſtine, par de la Roque, p. 176.

amuſing

amuſing illuſtration of ſome paſſages of the *Pentateuch*, which relate to the mode of living obſerved by the Iſraelites in the Wilderneſs.

Dr. Richard Chandler, in his Travels in Greece, tells us, *that he ſaw ſome* derviſhes *at Athens ſitting on goat-ſkins; and that he was afterwards conducted into a room furniſhed in like manner, with the ſame kind of carpeting, where he was treated with a pipe and coffee by the chief derviſh* [1].

Thoſe that are at all acquainted with Oriental manners, in theſe later times, know that their *derviſhes* (who are a ſort of Mohammedan devotees, a good deal reſembling the begging friars of the church of Rome) affect great ſimplicity, and even ſometimes auſterity, in their dreſs and way of living. As theſe derviſhes then, that Dr. Chandler viſited, ſat on goat-ſkins, and uſed no other kind of carpet for the accommodation of them that viſited them; ſo it ſhould ſeem that the Iſraelites in the Wilderneſs made uſe of ſkins for *mattreſſes* [2] to lie upon, and conſequently we may equally ſuppoſe to ſit upon in the day-time, inſtead of a *carpet*.

Skins then of *goats*, as well as of *ſheep* and *bullocks*, muſt have been among them very valuable things, and as ſuch the *prieſt* that offered any burnt-offering was to have it's *ſkin*, Lev. vii. 8.

[1] P. 103, 104. [2] See Lev. 15. 17.

The *Bedouin Arabs*, however, are not *now* unacquainted with thoſe more beautiful carpets that are uſed in the *houſes* of rich people in thoſe countries, but their princes make uſe of them in their tents. So d'Arvieux found the Great Emir of Mount Carmel ſitting in his tent upon a *Turkey carpet*, when he paid him a viſit by order of the king of France [1]; and de la Roque, in giving an account of this journey, deſcribes the Arab princes as uſing *mattreſſes*, *carpets*, &c [2]; but how long they have made uſe of them in their tents may be difficult to determine.

Observation XXII.

I have, in a preceding volume of Obſervations [3], ſuppoſed that the precious *clothes for chariots*, mentioned by the prophet *Ezekiel* [4], as carried from *Dedan* to *Tyre*, meant *carpets*; and in another work I have ſuppoſed carpets to have been as ancient as the time of *Solomon*, and thoſe richly wrought with pertinent or uſeful ſentences, agreeable to the preſent taſte of the inhabitants of the Eaſt [5]: but perhaps it may be imagined, that all this is rather inconſiſtent with a

[1] Voy. dans la Paleſtine, p. 6. [2] P. 177. [3] Vol. 2. p. 523. [4] Ch. 27. 20.
[5] Outlines of a New Commentary on Solomon's Song, p. 175, &c.

paſſage

paſſage in the book of *Judith*, and therefore hardly to be admitted.

The paſſage I refer to is as follows: "So ſhe aroſe, and decked herſelf with her "apparel, and all her woman's attire, and her "maid went and laid *ſoft ſkins* on the ground "for her, over againſt *Holofernes*, which ſhe "had received of *Bagoas* for her daily uſe, "that ſhe might ſit and eat upon them." Ch. xii. 15.

Now it may be ſaid, ſuppoſing he was no *inſpired*, or even *accurate* writer, which qualities can neither of them be with truth applied to him, yet as an *ancient* author, and one who appears in ſome other inſtances to be tolerably well verſed in the affairs of the Eaſt[1], one can hardly imagine *carpets* were of that high antiquity I have formerly ſuppoſed, ſince he ſuppoſes they were nothing more than *ſkins* properly prepared, which were uſed in the *tent of Holofernes himſelf*. Conſequently, in his time, we may believe carpets were not known, for if they had, he would have introduced them into the tent-equipage of this great general of Nabuchodonoſor, that mighty and ſplendid Eaſtern conqueror, and not deſcribed Holo-

[1] Such as the heat's being ſometimes ſo extreme in the time of barley-harveſt, in Judæa, as to be fatal, ch. 8. 2, 3, which has been verified by recent inſtances; and that rain might be hoped for in an extraordinary caſe ſo early as *September*, after the ſummer's drought, though in common they fall not 'till October, ch. 8. 31.

fernes rather like a *Tartar* warrior, than generaliſſimo of the *Aſſyrians* [1].

It may be ſaid that ſo general, ſo univerſal is the uſe of *carpets* now, that even the great *Arab* Emir of Mount *Carmel* was found by d'*Arvieux* ſitting in his tent on a Turkey carpet [2]; and they have ſo entirely driven out the uſe of *inferior* coverings of the earth to ſit upon, that we cannot but ſuppoſe they would have ſo far produced a like effect, as to have been uſed by *Holofernes*, if *rich carpets* had been as ancient as the time of Solomon. Or if this hiſtory ſhould be found to be *fabulous*, yet ſtill the author, who muſt be ſuppoſed to have lived later than the times of which he pretended to write the hiſtory, conſequently would, without fail, have introduced beautiful carpets as one of his decorations, if they had been in frequent uſe in the time in which he lived.

But I would obſerve, that though writers take little notice of them, Sir John Chardin aſſures us, that it is common in *Perſia*, which yet he deſcribes as being in general a very dry country, to place a covering of *felt* over the ground on which the carpet is laid. "The floors are covered firſt with a "great thick *felt*, and over that a beauti-"ful *carpet*, or two, according to the ſize

[1] I ſay of the *Aſſyrians*, for Nabuchodonoſor, whoſe general he was, is called king of the Aſſyrians in the book of Judith. [2] Voy. dans la Paleſtine, p. 6.

"of

" of the room. Some of theſe carpets are " 60 feet long, and ſo heavy as ſcarcely to " be carried by two men." He adds, " I " have often put my hand under theſe pieces " of felt in the apartments of *Iſpahan*, and " elſewhere, which have been laid upon " the bare earth, thinking it would be im- " poſſible that they ſhould not be found " ſomewhat moiſt; but I have conſtantly " found them dry. If we were to cover " the ground after this manner in *Europe* " with *carpets*, we ſhould find them rotten " in a twelvemonth's time, in the greateſt " part of it's countries [1]."

The mention of ſoft ſkins in the tent of *Holofernes* doth not, I ſhould think, neceſſarily ſuppoſe they might not be covered over with *carpets*, as the Perſians cover over the *felt* they uſe in their apartments. Or if it ſhould be ſuppoſed that it doth, it only ſhould ſeem to be a proof, that the Jew who drew up this account lived in ſome of the *moiſter* provinces of the Eaſt [2], where *leather*, properly prepared, was made uſe of to prevent the bad effects of the moiſture of the earth on rich carpets, and drew up this hiſtory under the

[1] Tome 2. p. 54.

[2] The country about *Babylon* is well known to have been very marſhy; and ſome of the provinces adjoining to the ancient *Media*, through whoſe cities the ten tribes were ſcattered, are deſcribed as very moiſt and warm, *Ghilan* in particular.

influence

influence of the cuſtom of his native province.

This may be *ſufficient*, without adding, that as the inhabitants of theſe countries now frequently make uſe of furs for the edging, or otherwiſe decorating their veſtments, it is not difficult to conceive of ſome ſkins being uſed as a carpet, which would be not only very beautiful, but eſteemed extremely precious too, as well as thought very proper to guard againſt the moiſture of the ground when reſiding in a *tent*.

Observation XXIII.

Though the *feſtivity of Nabal's ſheep-ſhearing* is repreſented as very great, yet I never met with any account of ſolemnities of this kind in books of travels; and, upon enquiring of the Greek gentleman who wrote the Hiſtory of the Revolt of Aly Bey, I cannot find that the *Arabs of that country* are wont to make ſumptuous entertainments on that occaſion: whence I ſhould think we are to conclude, that the wealth of Nabal was not only very great; but that he lived in a princely manner among his countrymen [1]; and was known to have large ſtores

[1] It ſhould ſeem David might have addreſſed him as the children of *Heth* did *Abraham*, Gen. 23. 6, "Hear "us, my lord: thou art a prince of God (a mighty "prince) among us."

of

of proviſions, particularly on ſuch rural ſolemnities.

Such circumſtances, put together, naturally invited one in David's ſituation to apply to him, rather than any other in that part of the country; and led him more ſeverely to reſent his inſulting neglect.

As to the feaſting of the *modern Arabs* on ſuch occaſions, *Luſignan*'s account is nothing more than this, *that the* Arabs *perhaps kill a lamb at ſuch times, and treat their relations or friends with it, together with new cheeſe and milk, and ſo paſs their time ſomewhat joyouſly on the occaſion.*

This is very different from the feaſt Nabal held when his ſheep were ſhorn[1]; or, we may believe, from the entertainment *Abſalom* prepared for the family of king David, when Amnon was ſlain.

Observation XXIV.

Our tranſlators ſuppoſe, that the edifice at which *Jehu* ſlew the brethren of *Ahaziah king of Judah*[2], was deſtined to the ſole purpoſe of *ſhearing of ſheep*; but as I apprehend the term in the original is ambi-

[1] 1 Sam. 25. 8, 36; to which is to be added the account given of the plentiful preſent made to David by Abigail, v. 18, which, large as it was, ſeems not to have been miſſed by Nabal, at leaſt did not prevent his celebrating the feſtival. [2] 2 Kings, 10. 12, 14.

guous,

guous, which is accordingly literally tranſlated in the margin, "the houſe of ſhep-"herds binding," it might be more agreeable to uſe ſome leſs determinate word, as the word, I am ready to believe, may ſignify the binding ſheep for ſhearing; the binding up their fleeces, after thoſe fleeces taken from the ſheep beforehand were waſhed; or the binding the ſheep for the purpoſe of milking. Whether it was erected for all three purpoſes, or if only for one of them, then for which of the three, it may be very difficult preciſely to ſay.

A *pit* near ſuch a building muſt be uſeful in any of the three caſes, for the affording water for the ſheep that were detained there for ſome time, in the firſt and third caſe, to drink; and for the waſhing the wool in the other.

If the intention of the hiſtorian had been to deſcribe it as the place appropriated to the ſhearing of ſheep, it would have been natural for him to have uſed the word that preciſely expreſſes that operation, not ſuch a *general* term as the *houſe of binding*.

All know that ſheep muſt be *bound*, or at leaſt forcibly held, in order to be ſhorn; and it appears in the Travels of Dr. *Richard Chandler* in the Leſſer *Aſia*, *that the ſhepherds there, ſitting at the mouth of the* pen, *were wont to ſeize on the* ewes *and* ſhe-goats, *each by the hind-leg, as they preſſed forwards,*

to

to milk them[1], which ſeizing them ſufficiently ſhows they muſt be held, ſhackled, or ſomehow bound when milked.

In another Obſervation I have taken notice of the readineſs of *great men*, in the Eaſt, to repoſe themſelves, when fatigued, under the ſhelter of roofs of a very mean kind; the brethren, it ſeems, of Ahaziah anciently did the ſame thing. But they found no more ſafety in this *obſcure retreat*, than they would have found in the *palaces* of either Samaria or Jezreel.

The ſlaying them *at the pit*, near this place, ſeems to have been owing to a cuſtom at that time, whether ariſing from *ſuperſtition*, to preſerve the land from being defiled, or any other notion, doth not at firſt ſight appear; but it was, it ſeems, a cuſtomary thing at that time to put people to death near water, at leaſt near where water was ſoon expected to flow, as appears from 1 Kings xviii. 40.

Observation XXV.

It will greatly add to the beauty of the image made uſe of by the prophet Iſaiah, where he compares the eſcape of Iſrael from Pharaoh, through the Red-Sea, to the motion of horſe in the Wilderneſs, and the

[1] P. 273.

paſſing

paſſing of an herd into a valley [1], if we underſtand it as a reference to the flying of the *wild Arabs of the Deſert* from their enemies, by which they ſecure their liberties, and avoid the effects of the ambition of great princes, deſirous of enſlaving as many of mankind as they poſſibly can; yet, I think, it has never been conſidered in that light.

The paſſage I refer to lies thus in our common tranſlation: "That led them through "the deep, as an horſe in the Wilderneſs, that "they ſhould not ſtumble? As a beaſt goeth "down into the valley, the ſpirit of the "Lord cauſed him to reſt; ſo didſt thou "lead thy people, to make thyſelf a glorious "name." I do not know how it affects the mind of other people; but underſtood as merely referring to the unobſtructed running of a ſingle horſe in a plain, and the deſcent of a beaſt into a valley to take it's repoſe there, it ſeems to me too low and unanimated, eſpecially conſidering the manner in which this prophet is wont to write. More ſurpriſing ſtill, when we recollect that the prophet is here deſcribing a ſcene by which God acquired to himſelf a *glorious* name, and which, conſequently, demanded the greateſt *ſtrength and magnificence* of thought.

The Biſhop of London, who ſo often aſſiſts us through the difficulties that occur in

[1] Ch. 63. 13, 14.

reading

reading this prophet, fails us here, only tranſlating the words after this manner,

" Leading them through the abyſs, like a
" courſer in the plain, without obſtacle.
" As the herd deſcendeth to the valley, the
" Spirit of Jehovah conducted them:
" So didſt thou lead thy people, to make
" thyſelf a name illuſtrious."

And giving a different reading or two in a note on the 14th verſe.

The manner in which his Lordſhip has pointed theſe verſes is, undoubtedly, an improvement, as are alſo ſome things in the tranſlation; but ſtill an uneaſy ſenſation is felt, ariſing from ſomething like meanneſs in the metaphors here made uſe of, though it is ſomewhat abated in this his tranſlation.

Nor doth it appear, why, in order to reſt, an herd ſhould deſcend *into a valley*. According to Dr. Shaw, the *hills* muſt afford them as pleaſing and comfortable places for their repoſe, as the valleys. The Eaſtern hills, according to this agreable writer, are oftentimes ſtocked " with ſhrubs and a delicate
" ſhort graſs, which the cattle are more
" fond of, than of ſuch as is common to
" fallow ground and meadows. Neither is
" the grazing and feeding of cattle peculiar
" to Judæa; it is ſtill practiſed all over
" *Mount* Libanus, the Caſtravan *mountains*,
" and

" and Barbary, where the *higher* grounds are " appropriated to this uſe, *as the plains and* " *valleys are reſerved for tillage.* For, be- " ſides the good management and œcono- " my, there is this further advantage in it, " that the milk of cattle fed in this manner, " is far more rich and delicious, at the ſame " time, their fleſh is more ſweet and nou- " riſhing [1]."

A page or two after he tells us, " Even at " preſent, notwithſtanding the want there " has been for many ages of proper cul- " ture and improvement, yet the plains and " valleys, though as fruitful as ever, lie " almoſt entirely neglected, whilſt every little " hill is crowded with inhabitants . . . . . " The reaſon is plain and obvious; inaſ- " much as they find here ſufficient con- " veniences for themſelves, and *much greater* " *for their cattle.* For they themſelves have " here bread to the full; whilſt their cattle " brouze upon richer herbage; and both of " them are refreſhed by *ſprings of excellent* " *water*, too much wanted, eſpecially in " the ſummer ſeaſon, not only in the plains " of this, but of other countries in the ſame " climate [2]."

If this account is juſt, a reader may wonder why the prophet mentions an herd's deſcending into a *valley*, in order to it's reſting.

[1] P. 338. ed. 1757. 4to. [2] P. 340.

But

But if we conſider this metaphor as pointing at what happens *among the wild Arabs*, every part of it will appear, I apprehend, perfectly clear and juſt; and the image will be placed in a point of light, in which it will ſtrike us with it's livelineſs and magnificence both.

I would begin the explanation of the paſſage, by obſerving, that the original Hebrew word (Sus), in the ſingular, ſignifies not only a *ſingle horſe*, but *cavalry*, or a number of horſes with riders on them: juſt as we uſe the word *horſe* to expreſs a ſingle animal of that ſpecies; and at other times uſe it to expreſs the horſemen of an army. Thus the word is uſed Exod. xiv. 9, 23, to expreſs the horſe of Pharaoh's army that purſued after the Iſraelites. Now if it expreſſes the horſe of the Ægyptian army, it may as well here expreſs the horſe of the inhabitants of the Wilderneſs, that is, the Arab horſe or cavalry.

For in the Scriptures the Arabs are repreſented as diſtinguiſhed from other nations, by their abode in the wilderneſſes of the Eaſt. Jer. iii. 2, is a ſufficient proof of this: "Lift "up thine eyes to the high places, and ſee "where thou haſt not been lien with: in "the ways haſt thou ſat for them, as the "*Arabian in the wilderneſs*, and thou haſt "polluted the land with thy whoredoms."

The Arab horſe are now, it ſhould ſeem, remarkable for the ſurpriſing ſwiftneſs with

which they withdraw themſelves out of the reach of mighty princes, who have ſometimes attempted to purſue them. I have elſewhere given an account, from Maillet and de la Roque, of this prodigious ſwiftneſs with which they withdraw out of danger [1]: to which I may add, from the laſt of thoſe two writers, that the great Emir of Mount Carmel had a mare (for it ſeems they ride them in preference to ſtallions, or even caſtrated horſes, as beſt ſuiting them, on account of their greater ſilence, gentleneſs, and ability to bear fatigue, hunger, and thirſt, which qualities they have found from experience they poſſeſs above the males of that ſpecies; I ſay this prince had a mare, according to him,) whom he would not have parted from for 5000 crowns, having carried him three days and three nights together without eating or drinking, and by this means delivered him out of the hands of thoſe that purſued after him [2].

Such an account of the *horſe of the Wilderneſs*, takes away all meanneſs from this part of the repreſentation of the prophet, (v. 13,) and throws the utmoſt livelineſs into the deſcription of the withdrawing of Iſrael, through the Red-Sea, from Pharaoh, and eſcaping out of his hands, when he purſued after them with a great army, and in a terrible rage; yet they were brought off, by a divine inter-

[1] Obſerv. ch. 2. obſ. 2, 10.
[2] Voy. dans la Paleſtine, ch. 11. p. 163.

poſition,

poſition, with a ſurpriſingneſs, reſembling the amazing eſcapes of the wild Arabs of the Deſert out of the hands of mighty princes, that have ſometimes attempted to overtake them; eſpecially when we add, that other Eaſtern horſes are wont to move ſlow, in great pomp, and very magnificently harneſſed. After this latter manner the Turks are wont to ride [1], while ſpeed is what the Arabs of the Deſert are chiefly concerned about.

If they are not ſo ſure-footed as the mule, which, I think, Dr. Shaws affirms [2], it will account for the mention of *not ſtumbling* in this verſe: comparing the eſcaping of the Iſraelites from Pharaoh, to the eſcape of the Arabs of the Wilderneſs, on the account of it's ſuddenneſs, remarking at the ſame time, that no ill accident attended them in this retreat, which ſometimes overtakes the ſwifteſt and the ſureſt-footed horſes.

With reſpect to the herd's going down into the valley, it may be underſtood two different ways, but each of them a continuation of the ſame image, of the *eſcape of Arabs* from their purſuers.

They decamp, upon an alarm, d'Arvieux tells us, according to de la Roque's account, *in two hours time, marching all of them off with their cattle,* (their herds, and their flocks,) *and*

[1] Niebuhr, Deſcrip. de l'Arabie, p. 144. [2] P. 166.

their families, with their baggage loaded on bullocks, mules, or camels, and immediately plunge into the deſerts [1]. As this is done to ſecrete themſelves from their purſuers, however proper and agreeable the *hills* may be for the feeding their cattle, it muſt be more agreeable to them to withdraw, on ſuch occaſions, into ſome *deep ſequeſtered valley*, the better to conceal themſelves from their enemies, that may endeavour to follow them, than any other place, and may be pointed at by the prophet.

It is into *ſuch places* the Arabs of Barbary at leaſt retire, when they want to lie concealed, according to Dr. Shaw, who informs us, in the preface to his Travels [2], that *about the middle of the afternoon they began to look out for the encampments of the Arabs, who, to prevent ſuch parties as their's from living at free charges upon them, took care to pitch in woods*, valleys, *or places the leaſt conſpicuous. And that indeed, unleſs they diſcovered their flocks, the ſmoke of their tents, or heard the barking of their dogs, it was ſometimes with difficulty, if at all, that they were found.*

So after Iſrael had eſcaped from the Ægyptian army, they laid in a ſtate of ſafety in the Wilderneſs, with their flocks and herds, and the riches they brought out of Ægypt, unattacked afterwards by the ſucceed-

[1] Voy. dans la Paleſtine, p. 190. [2] P. 17.

ing

ing king of that country; and in general [1] unmoleſted by any of the other bordering nations; like an Arab herd, that having eſcaped the hands of their enemies, was conducted into *ſome ſafe retired valley*, in order to remain undiſturbed, after having felt the anguiſh of being cloſely purſued, from which purſuit they hardly had eſcaped.

Or as the Hebrew word ſeems, ſtrictly ſpeaking, to mean a *narrow paſs* through a range of mountains, (though it is uſed in a more general ſenſe for *any valleys*, thoſe of eaſy acceſs, as well as thoſe that are more difficult,) it might be the deſign of the prophet to expreſs the ſtate of ſafety into which God led Iſrael, by carrying them into the Wilderneſs, where it would be too difficult for the Ægyptians afterwards to attack them, and moſt other nations thereabouts, in like manner, by comparing them to an Arab herd conducted through a difficult paſs in the mountains, which have been ſometimes actually obſerved in the Wilderneſs between Ægypt and Canaan [2], by which means they ſecured themſelves from danger, it being unſafe for any to purſue them after they had paſſed through ſuch a paſſage in the mountains.

" About four miles before we arrived at

[1] My Reader, who recollects what is ſaid in Exod. 17, concerning *Amalek*, will be ſenſible why I expreſs myſelf after this manner upon this ſubject.

[2] See Irwin's late Travels from Upper Ægypt to Cairo.

" Pharan, we paſſed through a remarkable " breach in a rock ; each ſide of it is as per- " pendicular as a wall, about 80 feet high, " and the breach is about 40 broad. It is at " this breach, I imagine, the Horites were " ſmote," ſays the celebrated Mr. Wortley Montague [1], " four miles beyond the preſent " ruins of Pharan ; for having paſſed this " breach, they could make a ſtand, nor could " they well be purſued." Accordingly the word *deſcend* may be underſtood to ſignify plunging deeper into the Wilderneſs, without regard to the height or lowneſs of the ground.

But if this thought ſhould be looked upon as ſomewhat ſtrained, the firſt repreſentation, derived from the Arabs leading their flocks and herds into ſome ſequeſtered valley, where they may lie unmoleſted, makes the image of the prophet a natural and lively repreſentation enough of the ſtate of ſafety, in the Wilderneſs, into which God conducted Iſrael through the Red-Sea, and ſufficiently remote from what is mean and trifling.

[1] Phil. Tranſ. vol. 56. p. 48.

CHAP.

CHAP. III.

Concerning their Cities and Houſes.

OBSERVATION XXVI.

THE author of the Hiſtory of *Ali Bey* informs us, that the houſes of the better ſort in *Cairo* are built of *ſtone*, and generally two, and ſometimes three *ſtories high*; but thoſe of the lower claſs are built of *unburnt bricks*, and only one ſtory high.

This gives us, at once, a ſhort and lively commentary on thoſe words of the prophet Iſaiah, "All the people ſhall know, even "*Ephraim* and the inhabitants of *Samaria*, "that ſay in the pride and ſtoutneſs of heart, "The *bricks* are fallen down, but we will "build with *hewn ſtones*: the *ſycomores* are "cut down, but we will change them into "*cedars*[1]."

Unburnt bricks are poor materials indeed for building, when compared with *hewn ſtone*, ſtone nearly approaching, it is probable, to *marble*, which is the difference now between the houſes of the poorer Ægyptians and the palaces of that country; and, it ſhould ſeem, was the difference anciently in Iſrael between

[1] Ch. 9. 9, 10.

houſes of different ranks of people among them. And the oppoſing *bricks*, *unburnt* bricks, to a material ſo much more beautiful and durable as *ſtone*, if not *marble*, is placing the *vaunting* of Iſrael in a very ſtrong point of light: "The *bricks* are "fallen down, but we will build with *hewn* "*ſtones*."

The image appears to vary, when the prophet ſpeaks of *ſycomores and cedars*, and from the demolition of *houſes*, he ſeems to turn his thoughts to the deſtruction of their *woods*, ſince he uſes the term *cut down*, not *pulled down*, as it ſhould have been, had he been ſpeaking of the ruin of houſes, built with different degrees of expenſiveneſs in the wood-work, where cedar was reckoned a moſt magnificent material[1]; but Iſaiah ſeems rather to refer to the Eaſtern way of making war, by cutting down the trees of a country[2], "The ſycomores," (which grew in abundance in the low-lands of Judæa[3], and were not much eſteemed,) "are cut down, but "we will change them into cedars," (planting the precious cedar in the room of deſpicable ſycomores).

This ſame paſſage teaches us, that when *great houſes* are ſpoken of in the Scriptures, it ſhould ſeem that we are to underſtand the term as expreſſing their much ſuperior

[1] See 2 Sam. 7. 2. Jer. 22. 14, 15.
[2] Obſervations, vol. 2. ch. 8. obſ. 20.
[3] 1 Kings 10. 27. 2 Chron. 1. 15. ch. 9, 27.

height,

height, as well as the *extent* of the ground that they covered—two or *three ſtories* high, while common houſes had only the ground-floor.

Observation XXVII.

What makes the compariſon uſed by our Lord ſo painful to the mind, when he ſaid, "It is eaſier for a camel to go through "the eye of a needle, than for a rich man "to enter into the kingdom of God [1]," ſeems to be it's appearing quite unnatural, as we are wont to have no conception of it's being at all in uſe to make a camel paſs through any narrow paſſage. Very widely extended deſerts is the idea we aſſociate with that of a camel; ſuch an animal's being put to force it's way through a narrow paſſage we have no notion of: it therefore appears unnatural, and gives us uneaſineſs. But this is wholly owing to our unacquaintedneſs with local circumſtances.

I have elſewhere given an account of it's being common for the Arabs to ride into houſes, and commit acts of great violence, if meaſures are not taken to prevent them. The Eaſtern *doors* therefore are often made very low, in order to guard againſt them [2], not above three feet in height.

[1] Matt. 19. 24, and in two of the other Evangeliſts.
[2] Obſerv. vol. 1. ch. 2. obſ. 8.

This

This keeps out the Arabs, who are almoſt *centaurs*, and ſeldom tempted to diſmount in their excurſions, but, we ſhould ſuppoſe, muſt be very inconvenient for the inhabitants, who make ſo much uſe of camels, and muſt often want to introduce them into their court-yards; but, though they are ſo much taller than the Arab horſes, this is done however by training up their camels, not only to *kneel down* when they are loaded and unloaded, but to make their way *on their knees* through ſuch ſmall door-ways.

This muſt ſometimes, without doubt, be attended with great *difficulty*, and makes the compariſon of our Lord ſufficiently natural: *It would be as eaſy to force a camel through a door-way as ſmall as the eye of a needle, as for a rich man to enter into the kingdom of God.*

Strong painting this, according to the Eaſtern cuſtom! it is allowed; but nothing unnatural, ſince camels are often forced through a ſmall aperture, though certainly much larger than the eye of the largeſt needle that ever was made: the Arabs of the times of our Lord, and indeed long before [1], being of the ſame plundering diſpoſition with thoſe of the preſent generation, and conſequently muſt have been guarded againſt in much the ſame manner.

I have not only met with an account in ſome book of Travels, of camels making

[1] Jer. 3. 2.

their

their way on their knees through the low Eaſtern door-ways; but I have found in the papers of a very ingenious clergyman, containing obſervations of a ſimilar kind to theſe, that he had been aſſured by a *gentleman that lived many years in Morocco*, that the *entrances into the houſes there are low for a ſimilar reaſon, and that* loaded camels *paſs them on their knees.*

Observation XXVIII.

That ſerpents ſometimes concealed themſelves in the holes and chinks of the *walls of the Eaſtern houſes*, is ſuppoſed by the prophet Amos, when he ſays, "As if a man "did flee from a lion, and a bear did meet "him; or went into the *houſe*, and leaned "his hand on the *wall*, and a ſerpent bit "him[1]."

This is confirmed by a remarkable ſtory, in the collections made by M. d'Herbelot from the Eaſtern writers, which is in ſubſtance as follows. *Amadeddulat*, who reigned in Perſia in the 10th century, and was a moſt generous prince, found himſelf reduced to great difficulties, ariſing from his want of attention to his treaſury, his troops beginning to diſband themſelves from want of pay, when Fortune, which had raiſed him from a

[1] Ch. 5. 19.

very

very low ſtate, (for he was nothing more than the ſon of a fiſherman, who exerciſed his occupation on the Caſpian-Sea,) undertook to maintain him in it. *For, walking one day in one of the rooms of his palace, which had been before that time the reſidence of* Jacout, *who had been his antagoniſt, he perceived* a ſerpent, *which put it's head out of* a chink of the wall. *Upon which he immediately ordered that the place ſhould be ſearched, and the ſerpent killed. In opening the wall there, they found a ſecret place, in which they could not diſcover the ſerpent, but a treaſure, which was lodged in ſeveral coffers, in which* Jacout *had depoſited his moſt precious effects, conſiſting of gold, jewels, and clothes* [1].

In like manner, I remember to have met with an account, in ſome of our travellers into the Levant, though I cannot exactly point out the place, in which the writer gives an account of their being alarmed by a perſon's being ſtung by a *ſcorpion*, which was concealed in an hole of the *wall of an houſe* in which they then were, and on which that perſon had inadvertently laid his hand.

As venomous animals creep, not unfrequently, into holes in the walls of houſes, ſo we ſhall have occaſion, in a ſucceeding Obſervation, to take notice of the looſer ſtructure of many of the walls about their grounds, where it is reaſonable to believe theſe venomous creatures ſtill oftner hide themſelves.

[1] Art. Amadeddulat.

OBSER-

OBSERVATION XXIX.

The manner of building *walls*, partly of ſtones, and in part of other materials, continues in the Eaſt to this day.

So de la Roque aſſures us, from the Memoirs from which he drew the account which he has publiſhed of Arabia the Happy, with which he was furniſhed by the French captain that went thither in 1708, *that the city of Moka is ſurrounded with walls built after the ancient manner, partly of ſtone, the reſt of earth mixed with ſtraw, and rammed hard down*, if I underſtand his words aright [1].

This might do very well in a country where it ſeldom rains, which it ſeems is the caſe at Moka, it not having rained when he arrived there of two years before [2]; yet in Judæa, and ſome of the neighbouring countries, where there are frequent rains in winter, and ſometimes the ſhowers very heavy, it ſeems they had another mode of building their walls: inſtead of ſtones and unburnt bricks, or ſomething very much like them, they were wont to make their walls partly of ſtone, and partly of wood. So the wall of the court of the temple of Solomon was originally built [3], and ſuch was the ſtructure of it when it was rebuilt, on the return of

[1] Moitié de pierres, moitié de terre battue avec de la paille, p. 91. [2] P. 100. [3] 1 Kings, 7. 12.

the

the Jewiſh people from their captivity in Babylon [1], by the direction of the king of Perſia.

Their great cities, it ſhould ſeem, were walled about in much the ſame manner: I do not know elſe how to account for what is ſaid of the *burning the wall of Gaza with fire*, which is ſpoken of by the prophet Amos, ch. i. 6. The walls of Tyre and Rabbah appear to have been of a like ſtructure, v. 10, 14. Such walls were capable of being ſet on fire. The walls of the old *Ruſſian* cities, it is very well known, were oftentimes *wholly* formed of huge beams of timber laid one upon another, and firmly faſtened together.

Observation XXX.

Many people have been much ſurprized at the *largeneſs of the ſtones* that are found in the ruins of ſome ancient buildings, eſpecially of ſome that were raiſed on the *tops of high hills*.

The remains of ſome ſtructures on the top of Mount *Tabor* have, in particular, been much wondered at on this account. "This "mountain," according to le Bruyn, "is "very high and very ſteep, nearly of the "form of a ſugar-loaf. And as it was not

[1] Ezra 6. 4.

"to

" to be aſcended on horſe-back, we alighted " at the foot of the mountain. We were " half an hour in climbing it, and arrived " at the top very much fatigued [1]." In the next page he ſays, " I found here the remains " of many buildings, the ſtones of which " being extraordinary large and heavy, could " not have been brought thither but with " incredible labour; for it cannot be ſaid " that they were taken from the mountain " itſelf, which is not of a rocky nature, " nor ſtony; on the contrary it is, from the " bottom to the top, quite covered with trees " and underwood."

It ſeems to have been from the conſideration of the extreme labour and difficulty attending the erection of ſuch maſſive buildings, in ſuch *elevated* ſituations, that the prophet Zechariah ſays, " Who art thou, " *O great mountain?* Before Zerubbabel thou " *ſhalt become a plain*, and he ſhall bring forth " the head-ſtone thereof with ſhouting, cry- " ing, Grace, Grace, unto it. Ch. 4. 7. Nothing could excite a more lively apprehenſion of the difficulty of re-edifying the temple at Jeruſalem, than an image of this kind, and at the ſame time of the comparative eaſe with which it was to be accompliſhed. It appeared beforehand like the erecting of a ſtructure compoſed of enormous ſtones on the top of an high hill, but would in fact

[1] Tome 2. p. 328.

be found as eaſy as erecting a great building on a plain.

Observation XXXI.

The ancient Jewiſh *windows* ſeem not to have been of one kind: two different words are uſed in the Hebrew to expreſs theſe conveniences, and other circumſtances lead us to apprehend they were of two ſorts: the one very *ſmall*, and uſed only for looking abroad in a *concealed manner*; the other *large* and airy.

Irwin, in his Voyage up the Red-Sea, has unintentionally given us a deſcription of the firſt of theſe, expreſſed in the Hebrew by the term *Arubbah*, which is alſo, it ſhould ſeem, uſed to expreſs thoſe *openings* through which *pigeons* paſſed into the cavities of the rocks, or into thoſe buildings which were deſigned for the reception of their neſts, in Iſaiah lx. 8.

Speaking of their abode, and indeed of a ſort of confinement which they ſuffered, at Ghinnah, in the Upper Ægypt, Irwin ſays [1], *that one of the windows of the houſe in which they lodged, and through which they looked into the ſtreet, more reſembled a* pigeon-hole, *than any thing elſe*. And in a ſucceeding page [2], deſcribes the windows as *very ſmall*

[1] P. 185. [2] P. 201.

and

and very high. The word is indeed derived from a root which expreſſes the laying in wait for a perſon, ſuch people looking through ſmall holes, waiting for the approach of their prey.

In that early ſtate of things, and in a country where *fires* were but little uſed, it is no wonder that one and the ſame word is uſed for one of theſe *peeping-holes*, and for an *outlet to ſmoke* [1]. In our own country, a few centuries ago, chimneys were little in uſe, and an hole, in or near the top of the room, was thought ſufficient for the ſmoke's diſcharge.

The other kind of windows, expreſſed by a very different word, were large enough to throw a perſon of *mature age* out of them, as happened in the caſe of *Jezebel* [2]. Lattices were in uſe, we know [3], before that time, but they appear not to have been univerſally uſed, even in thoſe large windows; or, if they

[1] For in that ſenſe it is uſed, Hoſ. 13. 3.

[2] 2 Kings 9. 30, 32, 33.

[3] From Judges 5. 28. The window of Rahab, through which ſhe let down the two Iſraelitiſh ſpies, was of the ſame large ſort, as the circumſtances ſhow; and the binding the cord in a *net-work* form in the window, might appear natural enough, as anſwering the purpoſe of a *lattice*, and ſo occaſion no ſuſpicion. Perhaps it was previouſly to this made uſe of for that purpoſe, and might be of *ſcarlet*, as women of her profeſſion in the Eaſt, at this day, affect magnificence extremely, and might do ſo then. It is otherwiſe difficult to account for it's colour. Certainly the Eaſtern lattices now are made of very different materials, wood, metal, marble, &c.

were, were moveable. The windows of the *Oratory of Daniel*[1] ſeem to have been quite open to view, when the ſhutters were removed, ſince *Daniel* choſe to make his teſtimony to the excluſive worſhip of God, neglected by others, as public as might be, whereas the action would have been a good deal concealed by thick-worked lattices.

It may not be improper to add, that the word that expreſſes thoſe very *ſmall* windows is uſed by Solomon in Eccleſ. xii, where he compares the human body to an houſe, and, as it ſhould ſeem, to a *palace* with guards, &c. Conſequently the windows of the *apartments of the women* that opened *outward*, were in thoſe days wont to be very ſmall. The *quality of Jezebel*, and her circumſtances, at that time, were very particular, and will not afford any proof of the contrary of what I have been now obſerving.

Observation XXXII.

The prophet Zephaniah gives us to underſtand three things, by one ſhort paſſage in his book of ſacred predictions: the one, that the pillars of his time were wont to have *capitals*; that when the buildings to which they belonged were reduced to deſolation, *birds* not unfrequently took poſſeſſion of theſe

[1] Dan. 6. 10.

capitals;

capitals; and that thoſe capitals he was acquainted with reſembled a pomegranate.

The paſſage I refer to is in the 2d ch. the 14th ver. "The flocks ſhall lie down in "the midſt of her, all the beaſts of the "nations; both the *cormorant* and the *bit-* "*tern* ſhall lodge in the *upper lintels* of "it;" or, according to the marginal reading, the "knops or chapiters."

The word tranſlated *upper lintels*, and *knops or chapiters*, ſignifies *pomegranates*, and ſhows what the ſhape of the *capitals of pillars* were with which Zephaniah was acquainted. Some of the very ancient *Ægyptian* and Perſian capitals, that remain to this time, are of very odd and fantaſtic ſhapes; the Jewiſh ſtyle of architecture ſeems to have been of a *chaſter* and more *ſimple* nature in this point. The capitals of the two pillars in the porch of the Temple were, probably, of the ſame ſhape of a pomegranate.

As to the other circumſtance, *birds lodging* on the capitals of forſaken temples and palaces, I would ſet down a remark of Sir John Chardin here, who, deſcribing the magnificent pillars that he found at *Perſepolis*, tells us, "The *ſtorks* (birds reſpected "by the Perſians) make their neſts on the "top of theſe columns, with great boldneſs, and in no danger of being diſpoſ- "ſeſſed[1]."

[1] Tome 3. p. 108.

What the two Hebrew words preciſely ſignify, which we tranſlate the *cormorant and the bittern*, is not agreed upon among the *learned*; probably neither of them means the *ſtork*, which was found at Perſepolis to have taken up it's abode in ſuch places; other birds may have a like turn: but it muſt make a reader ſmile, that attends to the circumſtance mentioned by *Zephaniah* [1], to find the *venerable Biſhops*, of Queen Elizabeth's time, tranſlating the ſecond of theſe two words *otters*, in Iſ. xiv. 23; which they render *ſtorkes* in Iſ. xxxiv. 11; and *owles* in Zephaniah ii. 14. How unhappy that a word that occurs but three times in the Hebrew Bibles, ſhould be tranſlated by three different words, and that one of them ſhould be *otters!* This is, however, as plauſible a way of rendering this word, as their's who tranſlate it *hedge-hog*.

Which is done by the learned Dr. *Shaw* [2], on the account of the *reſemblance* between the Arabic word, which ſignifies *hedge-hog*, and the ſecond of theſe Hebrew words; which was what probably induced the Septuagint to tranſlate it after this manner. Had the

[1] Of taking up their abode on the *tops of pillars*.

[2] "The near analogy alſo betwixt *kunfood*, the *Arabic* "name of the hedge-hog, (which is here very common,) "and the *Hebrew* קפד kephôde, (Iſ. 34. 11, &c.) *ſhould* "*induce* us to take it for that *quadruped*, according to the "LXX εχινος, rather than for the *bittern*, as we tranſlate "it." P. 176.

Doctor

Doctor recollected that Zephaniah deſcribes them as chooſing their abode on the top of pillars, he might have been of a different opinion, as though a likeneſs in a modern name to one of ancient times deſerves *conſideration*, it is not *equally deciſive* with characters of deſcription derived from natural hiſtory.

But though it appears to mean a *bird*, it doth not follow that the prophet intended a *bittern*.

Observation XXXIII.

Moſt people that read the ſucceeding clauſe of that paſſage of *Zephaniah*, which I cited under the laſt Obſervation, have been ready, I apprehend, to underſtand the next words as expreſſive of the *melancholy* interruption of the ſilence that at other times reigns in deſolated cities, by the doleful noiſes made by wild creatures that reſort thither: "Their "voice" (or rather "a voice) ſhall ſing in "the windows;" but a paſſage in *le Bruyn*'s deſcription of *Perſepolis* makes this *doubtful*.

"I found alſo," ſays this traveller, in this place, "beſides the birds I have already "mentioned [1], four or five ſorts of ſmall birds,

[1] "Cranes, ſtorks, ducks, and herons of various ſorts; "partridges, ſnipes, quails, pigeons, ſparrowhawks, and "above all crows, with which all Perſia is filled." Tome 4. p. 302.

" who keep conſtantly in theſe ruins and the
" (adjoining) mountain, and who make the
" *moſt agreeable* warbling in the world. The
" ſinging of the largeſt approaches very near
" to that of the nightingale. Some of them
" are almoſt all black; others have the head
" and body ſpotted, of the ſize of a ſwallow;
" others are ſmaller and of different colours,
" yellowiſh, grey, and quite white, ſhaped
" like a chaffinch [1]."

Babylon and *Nineveh* were both to be made deſolate, but their circumſtances *might* be, and, according to the predictions of the prophets, *actually were* to be very different. *Babylon* was to be *never inhabited, no Arabian was to pitch his tent there, nor ſhepherds make their fold there, but wild beaſts of the deſert were to lie there, and their houſes to be filled with* doleful *creatures*, Iſ. xiii. 20, 21. *But flocks were to lie down in Nineveh*, and the *beaſts of the neighbouring people, and the voice of ſinging be heard from the windows, or holes of it's ruinated palaces.* Zeph. ii. 14.

Theſe are different, and, in ſome reſpects, *oppoſite* deſcriptions: Eaſtern flocks ſuppoſe *ſongs and inſtruments of muſic* would be heard in *Nineveh*; while no ſhepherd ſhould ever appear in the ruins of *Babylon*. In like manner, inſtead of the *doleful* creatures of the laſt, the *warbling of birds* might be intended, in Zephaniah's account of *Nineveh*, equally

[1] P. 360.

pleaſing

pleaſing with what le Bruyn heard at *Perſepolis*. The imagination finds a fine contraſt between the inartificial ſongs and muſic of ſhepherds, mingled with the wild notes of ſinging birds; and the luxurious concerts [1] of Nineveh: as well as between the awful ſilence, interrupted by the howlings of doleful and ſavage creatures of ruinated Babylon; and the melody of former times there. Though leſs gloomy, and overwhelming to the mind, would the ruins of Nineveh in that caſe appear to a traveller, than thoſe of Babylon.

Observation XXXIV.

The Scriptures, in deſcribing the ruined ſtate into which ſome celebrated cities were to be reduced, repreſents them, not unfrequently [2], as ſo to be deſolated, that no ſhepherds with flocks ſhould haunt them, which ſuppoſes they were to be found on the remains of others.

This is a proper repreſentation of *complete deſtruction*. For, in the Eaſt, it is common for ſhepherds to make uſe of remaining ruins, to ſhelter their flocks from the heat of the

[1] In both *Nineveh* and *Babylon*, without doubt, as well as in *Jeruſalem*, the harp and the viol, the tabret and the pipe, and wine, were in their frequent feaſts; but they regarded not the work of the Lord, nor the operation of his hands, Iſ. 5. 12.

[2] See Iſ. 13. 20. Jer. 49. 18, &c.

middle of the day, and from the dangers of the night.

So Dr. Chandler, after mentioning the exquiſite remains of a temple of Apollo, in Aſia Minor, which were ſuch as that it was impoſſible perhaps to conceive greater beauty and majeſty of ruin, goes on [1], "At *evening* "a large flock of goats, returning to the "fold, their bells tinkling, ſpread over the "heap, climbing to browſe on the ſhrubs "and trees growing between the huge "ſtones."

Another paſſage of the ſame writer ſhows, that they make uſe of ruins alſo to guard their flocks from the noon-tide heat. Speaking of Aiaſaluck, generally underſtood to be the ancient Epheſus, and certainly near the ſite of that old city, and at leaſt it's ſucceſſor, he ſays [2], "An herd of goats was "driven to it for ſhelter from the ſun at "noon; and a noiſy flight of crows from "the quarries ſeemed to inſult it's ſilence. "We heard the partridge call in the area "of the theatre and of the ſtadium. The "glorious pomp of it's heathen worſhip is "no longer remembered; and Chriſtianity, "which was there nurſed by apoſtles, and "foſtered by general councils, until it in-"creaſed to fulneſs of ſtature, barely lingers "on in an exiſtence hardly viſible."

This deſcription is very gloomy and melan-

[1] Travels, p. 151. [2] P. 130, 131.

choly;

choly; however, the uſefulneſs of theſe ruins is ſuch, for the habitation of thoſe that tend flocks, that it often prevents a place's being quite deſolate, and continues it among inhabited places, though miſerably ruinated. Such is the ſtate of Epheſus: it is deſcribed by Chandler, as making a very *gloomy and melancholy* appearance, but as not abſolutely without people. "Our horſes," ſays he [1], "were diſpoſed among the walls and rubbiſh, "with their ſaddles on; and a mat was "ſpread for us on the ground. We ſate "here, in the open air, while ſupper was "preparing; when ſuddenly, *fires began to* "*blaze up among the buſhes*, and we ſaw "the villagers collected about them in ſa-"vage groups, or paſſing to and fro with "lighted brands for torches. The flames, "with the ſtars and a pale moon, afforded "us a dim proſpect of ruin and deſolation [2]. "A ſhrill owl, called Cucuvaia from it's "note, with a night-hawk, flitted near us;

[1] P. 115.

[2] This deſcription may be placed after Zeph. 2. 7, as a moſt lively comment on that paſſage of the prophet, "And "the coaſt ſhall be for the remnant of the houſe of Judah, "they ſhall feed thereupon, *in the houſes of Aſhkelon* ſhall "they lie down in the EVENING: for the Lord their God "ſhall viſit them, and turn away their captivity." But the account that follows there, of the animals they found in thoſe ruins, the *Cucuvaian owl*, the *night-hawk*, and the *jackall*, may not with preciſion anſwer the Hebrew words of the 14th verſe, tranſlated the *cormorant* and the *bittern* in our verſion, and that tranſlated by the Biſhop of Waterford the *raven*, inſtead of deſolation.

"and

" and a jackall cried mournfully, as if for-
" ſaken by his companions, on the moun-
" tain."

Thoſe places ſpoken of by the prophets might have been inhabited, though terribly ruinated, as Aiaſaluck is now by a few poor ſhepherds, and the ruins might have afforded the poor people there a miſerable habitation; but the ſpirit of prophecy ſpeaks of the deſtruction of ſome cities as more thoroughly complete: even ſhepherds were not to make uſe of their ruins, but entire deſolation take place.

And though wild Arabs, as well as other ſhepherds, might ſometimes find a comfortable retreat under the ruins, yet at other times they might want a tent, for Dr. Chandler ſlept, it ſeems, in the open air, which ſhows a want of ſuch *arched* remains as might have ſheltered him in the ruins of Epheſus. Not to ſay that the Arabs, who commonly live in tents, might chooſe oftentimes to erect them, when they might in a different manner have covered themſelves from the injuries of the night-air. This will account for what is ſaid, Iſ. xiii. 20, " It ſhall never be
" inhabited, neither ſhall it be dwelt in from
" generation to generation: neither ſhall the
" Arabian *pitch tent* there, neither ſhall the
" ſhepherds make their fold there."

Observation XXXV.

A grotto or cave muſt be imagined to be to them that live in tents the moſt convenient ſtable they could have; nor would it be a deſpicable advantage to them that live in more fixed habitations: there is nothing then improbable in the tradition, that our Lord, who was confeſſedly born in a *ſtable*, was born in a *grotto* in or very near the city of Bethlehem.

The celebrated *Reland*, in his account of Bethlehem[1], takes notice of a remark of Mr. Maundrell, [2] that many of the ſacred places which are ſhown to pilgrims in the Holy-Land are ſubterraneous, ſo that almoſt all the facts that are recorded in the ſacred hiſtory muſt have happened in grottos. Among others, a grotto is ſhown as the place of our Lord's nativity in Bethlehem. With reſpect to this, *Reland* takes ſome pains to ſhow, that this was ſuppoſed before the æra at which Maundrell imagined that great veneration for grottos took place, which was after the time that hermits were wont to chooſe them for their dwelling-places, who became ſo highly eſteemed in the church. He ſhows in particular, that *Origen*, who lived a conſiderable time before theſe hermits, yet writing

[1] Palæſtina, p. 648. [2] See his Journey, p. 114. ed. 5.

againſt

againſt Celſus remarked, that the *cave* in which our Lord was born was ſhown *in his time*. This he mentions, that it might not be thought to be an invention of after-times.

Maundrell certainly made ſuch a remark, upon occaſion of his viſiting Mount Tabor. This perpetual pointing out grottos, he thought, in ſome caſes, very improbable, the condition and the circumſtances of the actions themſelves ſeeming to require places of another nature. Among theſe he mentions the places of the Baptiſt's and our Lord's nativity, and where St. Anne was delivered of the Bleſſed Virgin; but whether all theſe were among the things that, according to his views, could not probably have happened in ſubterraneous places, is not certain; and if he thought, as to two of them, it was improbable, it doth not follow he thought ſo as to the place of our Lord's birth. The truth ſeems to be, that he was ſtruck with the improbability of ſome of theſe traditions, and then mentioning particulars, as to things ſaid to happen in caves of the earth, he did not ſtop nicely to weigh the probability or improbability of *every* thing he mentioned.

As to the place in which our Lord was born, it was ſuppoſed to have been in a cave in the time of Origen, long before the hermits obtained ſuch veneration; to which I would add, that his being born *in a ſtable*, makes the ſuppoſition very natural.

For

For natural or artificial grottos are very common in the Eaſtern countries, particularly in Judæa, and are often uſed for their cattle. So Dr. Pococke obſerves, that "there "were three uſes for grottos; for they ſerved "either for *ſepulchres*, *ciſterns*, or as *retreats* "for herdſmen and their cattle in bad weather, and eſpecially in the winter-nights: "this may account for the great number of "grottos *all over the Holy-Land*, in which, "at this time, many families live in winter, "and drive their cattle into them by night, "as a fence both againſt the weather and "wild beaſts [1]."

Observation XXXVI.

Plantations of trees about houſes are found very uſeful in *hot countries*, to give them an *agreeable coolneſs*. The ancient Iſraelites ſeem to have made uſe of the ſame means, and probably planted fruit-trees, rather than other kinds, to produce that effect.

"It is their manner in many places," ſays Sir Thomas Row's chaplain [2], ſpeaking of the country of the Great Mogul, "to plant about, and amongſt their buildings, trees which grow high and broad, the ſhadow whereof keeps their houſes by far more cool: this I obſerved in a ſpecial manner, when we

[1] Trav. into the Eaſt, vol. 2. p. 48.

[2] P. 399.

"were

" were ready to enter *Amadavar*; for it ap-
" peared to us, as if we had been entering a
" wood rather than a city."

The expreſſion, in the Old Teſtament, of people's dwelling under their vines and their fig-trees, ſeems ſtrongly to intimate, that this method anciently obtained much in Judæa [1]; and that vines and fig-trees were what were commonly uſed in that country.

Nor was this management at all to be wondered at: as the ancient patriarchs found it very agreeable to pitch their tents under the ſhade of ſome thick tree [2], their children might naturally be diſpoſed to plant them about their houſes.

And as it was requiſite for them to raiſe as many eatables as they could, in ſo very populous a country as that was, it is no wonder they planted fig-trees, whoſe ſhade was *thickened by vines*, about their houſes, under which they might ſit in the open air, and yet in the cool.

This writer mentions another circumſtance, in which there is an evident ſimilarity between the ancient Jews and theſe more Eaſtern people: " But for their houſes in their *al-*
" *deas*, or villages, which ſtand very thick in
" that country, they are generally very poor and
" baſe. All thoſe country-dwellings are ſet
" up *cloſe together*; for I never obſerved any
" houſe there to ſtand ſingle, and alone [3]."

[1] 1 Kings 4. 25. [2] Gen. 18. 1, 4, 8. [3] P. 400.

The

The account the Baron de Tott gives of the Ægyptian villages, ſhows they are ſhaded in much the ſame manner, part 4. p. 63. "Wherever the inundation can reach, there "habitations are erected, on little hills, raiſed "for that purpoſe, which ſerve for the com- "mon foundation of all the houſes which "ſtand together, and which are contrived to "take up as little room as poſſible, that they "may ſave all the ground they can for cul- "tivation. This precaution is neceſſary to "prevent the water's waſhing away the walls, "which are only of mud.

"The villages are always ſurrounded by an "infinite number of pointed turrets, meant "to invite thither the pigeons, in order to "collect the dung. *Every village* has, like- "wiſe, a ſmall *wood of palm-trees* near it, "the property of which is common: theſe "ſupply the inhabitants with dates for their "conſumption, and leaves for fabrication of "baſkets, mats, and other things of that "kind. Little cauſeways, raiſed, in like "manner, above the inundation, preſerve a "communication during the time it laſts."

Palm-trees, according to this, are planted univerſally about the Ægyptian villages; had they been as generally about the Jewiſh towns, *Jericho* would hardly have been called the *city of palm-trees* [1], by way of diſtinction from

[1] Deut. 34. 3. 2 Chron. 28. 15.

the reſt. It appears to have been, in Judæa, rather a peculiarity.

But the Jewiſh towns and houſes might be wont to be ſurrounded by other trees, proper for their uſe, which probably were vines and fig-trees, which furniſhed two great articles of food for *their* conſumption, and the cuttings of their vines muſt have been uſeful to them for fuel [r]. That plantations of ſome ſort of trees were common about the Jewiſh towns, may be deduced even from the term uſed in their language for a village, which is derived from a root that ſignifies to *cover or hide.*

Observation XXXVII.

In my preface to the preceding volumes of Obſervations on the Scriptures I obſerved, that tranſactions and cuſtoms in countries very remote from Judæa, may throw ſome light over particular paſſages of Scripture, in the ſame way as Buchanan's relations, of the manners of the ancient Scots, are found to illuſtrate ſome circumſtances recorded by Homer, which immediately relate to Greek and Aſiatic heroes; the very ingenious Mr. King ſeems to have fallen into the ſame way of thinking, in a very long, but curious paper

[r] Ezek. 15. 6. I have indeed experimentally found the larger cuttings of the vine make excellent fuel, of the ſlighter ſort, and they wanted little other in Judæa.

of

of his, relating to our old Britiſh caſtles, read to the Antiquarian Society, and publiſhed by them in the 6th volume of the *Archæologia*.

" I ſhould be ſorry to indulge myſelf in " carrying conjectures, relating to high an- " tiquity, too far; but, when I conſider with " what care and pains a magnificent *ſtate-* " *room* has been formed, in every one of " theſe kind of *towers of entrance*, I can- " not but reflect upon what we ſo often read, " with regard to the earlieſt ages of the " world, of kings *ſitting in the gates of ci-* " *ties*, and of judgment being adminiſtered " *in the gate*[1]."

This note relates immediately to a noble room over the gate-way of the caſtle at Tunbridge in Kent, of which the plan is given us in the 34th plate of that volume, but which is nothing peculiar to that caſtle, for ſimilar rooms were found by him in other ancient buildings of that kind.

This ſtate-room, he tells us[2], " appears " to have been very magnificent, and of great " dimenſions, including the whole area of " all the three rooms beneath[3]. It is now " indeed divided into three ſuch apartments " as thoſe are, but the walls forming the " diviſions are mere modern erections, of very

[1] P. 290, 291, Note. [2] P. 284, &c.

[3] Conſequently muſt have been about 52 feet long, from the meaſures he gives us of the lower rooms, the thickneſs of the walls on each ſide of the paſſage into the caſtle, and the breadth of the paſſage itſelf.

" late years, raiſed (as the proprietor in-
" formed me) on the top of the original ones
" in the lower floor, with a view to fit up a
" ſmall room as a library; which deſign was
" afterwards laid aſide."

In this ſtate-room is a large fire-hearth and chimney, and " two very fine large win-
" dows, highly ornamented, in the ſtyle that
" began to be introduced in the time of King
" John, and in the earlieſt part of the reign
" of Henry III; but they appear to have had
" no glaſs, and to have been fenced only
" with iron bars, and wooden ſhutters; as
" is known to have been the uſage in early
" times.

—" It was no leſs than 17 feet in height.

" The beams of the floor (for greater
" ſtrength) were placed much nearer to each
" other than thoſe of the floor beneath: indeed
" they are hardly the width of a beam aſun-
" der; and ſeem to have been intended to
" ſupport occaſionally the weight of a great
" concourſe of people.

—". The ceiling of this room was ſtill
" more remarkable than the floor, being no
" leſs than three feet in thickneſs; deſigned
" manifeſtly to ſupport not only the *lead*
" of the flat roof, but moreover the *great*
" *weight* of baliſtas, catapultas, and other
" engines of war, placed there occaſional-
" ly."

If there were ſuch rooms in the towers of entrance into the Jewiſh cities, it is no wonder

they

they made uſe of them for the *elders* to ſit in, when they held their courts of judicature.

This gentleman goes no farther in his attempt to illuſtrate the Scriptures; but I would beg leave to purſue the thought. In deſcribing the ground-floor of this tower of entrance, after the firſt portcullis, which was of an enormous ſize, he tells us was a *pair of ſtrong gates*[1]; about 15 feet farther was *another pair of great gates*, if the plan is drawn with exactneſs; and after them a ſecond portcullis. In the middle of the whole paſſage, and between the two pair of great gates, were two ſmall door-ways, one on each ſide, both ſecured by a ſtrong portcullis firſt, and then by an iron door, which led to the two apartments, on either ſide the gate-way one. The room on the left hand had no chimney, and ſeems to have ſerved merely for lodging ſtores, but that on the right had a large fire-place, and adjoining to it, in the wall, a receſs, which ſerved for a privy. Similar rooms were over theſe, and above them the grand ſtate-room, to which they aſcended by ſtair-caſes, to which they went through the lower rooms, as from the ſtate-room ſtair-caſes led to the leads, or open top of the building.

After this I would ſet down the deſcription that the ſacred hiſtorian gives us, of the ſituation of David in the entrance of *Mahanaim*, during the battle fought between his adherents

[1] P. 280, &c.

and Abſalom, and immediately after [1]. " And " David ſat between the *two gates* [2]: and the " watchman went up to the *roof over the* " *gate* unto the wall, and lift up his eyes and " looked, and behold a man running alone. " And the watchman cried and told the king. " And the king ſaid, If he is alone, there is " tidings in his mouth. . . . And the watch- " man ſaw another man running, and the " watchman called unto the *porter*, and ſaid, " Behold, another man running alone. And " the *king* ſaid, He alſo bringeth tidings. . . . " And Ahimaaz called, and ſaid unto the " king, All is well. . . . And the king ſaid, " Turn aſide, and *ſtand here*. And he turned " aſide, and ſtood ſtill. And behold Cuſhi " came. . . . And the king ſaid unto Cuſhi, " Is the young man Abſalom ſafe? And " Cuſhi anſwered, The enemies of my lord " the king, and all that riſe againſt thee to " do thee hurt, be as that young man is. " And the king was much moved, and went " up to the *chamber over the gate*, and wept: " and as he went, thus he ſaid, O my ſon " Abſalom, &c! . . . . Then the king roſe, " and *ſat in the gate:* and they told unto all " the people, ſaying, Behold, the king doth " ſit in the gate: and all the people came

[1] 2 Sam. 18. 24—33. ch. 19. 8.

[2] Not two different entrances into that city through different places of it's wall, but two different gates in one and the ſame tower of entrance. This Biſhop Patrick ſaw, and remarks in his commentary on this place.

" before

" before the king: for Iſrael had fled every " man to his tent."

Here we ſee this tower of entrance into Mahanaim furniſhed, like the caſtle at Tunbridge, with *two pair of gates*, the one at a diſtance from the other; the king ſitting between them, not, we may juſtly believe, in the *paſſage itſelf*, ſo as to block up the way, or at all to incommode thoſe that might be going or coming, but in a *room by the ſide of the way*, as in the Engliſh caſtle; we find a watchman ſtationed on the *top of this tower* of entrance, made, without doubt, commodious for that purpoſe, by ſtair-caſes communicating with each other from the bottom to the top, as the Engliſh ſtructure was flat, and covered with lead, for the purpoſe of deſcrying at a diſtance thoſe that were approaching, as well as wounding aſſailants; we find the obſervations made by this watchman were not communicated by him immediately to the king, but by the intervention of a warder at the outer gate of this tower; and that there was a communication between this lower room, in which David firſt placed himſelf, and the upper room over the gateway, for by that means he retired to give freer vent to his ſorrows. All that appears uncertain is, in what part of this building he ſat, (for it is evident he continued in ſome part of the gate[1],) when he returned his

[1] Ch. 19. v. 8.

thanks to his officers and people for their exertions in his favour, or, in the language of the hiſtorian, ſpake to the hearts of his ſervants [1], and when he received their compliments of congratulation: it is, I ſay, ſomewhat uncertain, whether he met his friends in the *upper chamber*, whither he retired to mourn, which the author of the paper in the Archæologia would call the ſtate-room; or in the room *where he firſt ſat* between the two gates; or in ſome *other apartment* of that building. *Joab* indeed, we are told, with great roughneſs laid before him the neceſſity of laying aſide his mourning, of appearing in public, and graciouſly acknowledging the ſervice his people had done him, in doing which he calls upon him to ariſe and *go forth*; but this doth not inform us *where* he ſat in ſtate, only we *know* from the following verſe [2], that it was ſomewhere *in the gate*. And the words *go forth* might even only mean, ariſe from the ground on which thou lieſt, *go out of this cloſet*, or this obſcure *corner* [3], where thou haſt given up thyſelf to mourning, into this adjoining ſtate-room, and appear like thyſelf, the king of Iſrael, to whom God has preſerved the crown, *on a ſeat of dignity* ſuitable to thy preſent ſtate.

[1] See ch. 19. v. 7, margin. [2] The 8th.

[3] And Mr. King has ſhown, that very frequently ſmall receſſes attended theſe public rooms in or over the gates of our old Engliſh caſtles.

We ſit not now, in *common*, in the gates of our public buildings, but Biſhop Pococke, when he travelled in theſe countries, found this ancient cuſtom ſtill kept up. So ſpeaking of the ancient *Byblus*, he ſays, "When "I returned from viewing the town, the "ſheik and the elders were ſitting in the "gate of the city, *after the ancient manner*, "and I ſat a while with them [1]."

There is another circumſtance relating to this old caſtle at Tunbridge, which is mentioned in this ſame paper of the Archæologia, and which ſhould not be paſſed over in ſilence here, and that is the uſe of pitch, inſtead of lime, for cementing ſtones together. On digging at the bottom of the foſs, he tells the Antiquarian Society, "were found "remaining the foundations of two piers, "which ſupported the bridge; and which "were conſtructed in a very remarkable man-"ner, the ſtones being *laid in pitch*, mixed "with hair, inſtead of *mortar*."

When then it is ſaid in the book of Geneſis [2], that in building the tower of Babel they had *ſlime for morter*, by which *bitumen* is ſuppoſed to be meant, which very much reſembles pitch, and which pitchy ſubſtance the earth throws out in various places, it is not a neceſſary conſequence, derivable from that account, that it was the *firſt* kind of cement that ever was made uſe of, ſince the uſe

[1] Trav. vol. 2. p. 98. [2] Gen. 11. 3.

of lime might be known in that age, and the bitumen be uſed notwithſtanding, as pitch in the caſtle at Tunbridge, for it's ſuppoſed ſtrength.

Many ſtructures of ſtone have been raiſed up without any cement at all, and there are ſome ſuch ſtill remaining in *Scotland*, as appears by the papers of the Antiquarian Society [1], ſo artfully were the ſtones laid; but when the Tunbridge caſtle was built, the uſe of lime was certainly well known in England: *pitch* muſt have been choſen on account of it's ſuppoſed ſtrength; *bitumen* might be uſed for the ſame reaſon, in the conſtruction of the tower of Babel.

The *early uſe of burnt brick* in the building that tower, deſerves attention too: "They "ſaid one to another, Go to, let us make "brick, and burn them throughly. And "they had brick for ſtone, and ſlime had "they for morter." A great part, perhaps the largeſt, of the bricks that are uſed at this day in theſe countries are only *dried in the ſun*.

Observation XXXVIII.

The ſame ingenious gentleman [2], in the ſame paper of obſervations on our old caſtles,

[1] Niebuhr found many buildings in the ſouthern part of Arabia, that had no cement, but were formed of looſe ſtones placed with ſome management on each other. Voy. tom. 1.

[2] Archæol. v. 6. p. 293.

gives

gives us a note deſigned to illuſtrate, though with great modeſty, another paſſage of Scripture, which it may not be amiſs to add to the preceding.

" When I read (in the 9th ch. of the 2d " book of Kings) that on Jehu's being an- " ointed king over Iſrael, at Ramoth-Gilead, " the captains of the hoſt, who were then ſit- " ting in council, as ſoon as they heard there- " of, took every man his garment, and put " it under him, *on the top of the ſtairs*; and " blew with trumpets, proclaiming, *Jehu is* " *king*; and when I conſider the account given " by Herodotus, of the ancient Ecbatana, " which was at no great diſtance from Syria, " and in a country much connected with it; " and reflect alſo on the appearance of the top " of the ſtair-caſes both at Lanceſton and " *Conniſborough* [1]; when, I ſay, I conſider all " theſe circumſtances, I am very apt to con- " clude, that at either of the two latter places " is ſtill to be beheld, nearly the ſame kind " of ſcenery, as to building, which was ex- " hibited to the world, on the remarkable " occaſion of inaugurating Jehu at Ramoth-

[1] According to the 23d plate of this volume, which gives us repreſentations of this caſtle at Conniſborough, in one corner of a court, ſtrongly walled in, is a keep, or tower of peculiar ſtrength, to which the aſcent is by a narrow, ſteep, and dangerous flight of many ſteps, which Mr. King ſuppoſes might reſemble the ſtairs aſcending the tower in which Jehu was ſitting in council, and on the top of which ſtairs he was proclaimed.

" Gilead:

" Gilead: but I dare not to determine pre-
" ciſely on a matter of ſuch *very high anti-*
" *quity*; and leave every one to form his
" own concluſions, from what has been here
" laid before him, as to the affinity of theſe
" kinds of buildings, and the derivation of
" their original plan *from the Eaſt*."

This is very ingenious, as well as amiably modeſt. All I would ſay on this obſcure ſubject is compriſed in the following particulars.

1. That Ramoth-Gilead was a place of which the poſſeſſion was diſputed between the kings of Syria and of the ten tribes. See 1 Kings xxii. 3.

2. That it was *at this time* in poſſeſſion of Iſrael, 2 Kings ix. 14.

3. That *before this time* they had been wont to ſtrengthen fortified towns, in this country, with a tower of peculiar ſtrength built in it, to which the inhabitants fled when they apprehended the town itſelf not tenable againſt an army, or no longer ſo. See Judges ix. 51, viii. 9.

4. As in the earlier ages in our own country ſtrong places were wont to be built on eminences, and we have reaſon to believe were ſo in many other countries, ſo we find mention made of *ſtairs*, for going up to or coming down from the city of David, or Zion, the ſtrongeſt part of the city of Jeruſalem, at leaſt after the Temple, Nehem. iii. 15.

5. There

5. There can be nothing then improbable, not in the leaſt, in Mr. King's ſuppoſition, that this ancient ſtrong Jewiſh tower was built on an eminence, and entered into by a *flight of ſteps*.

6. Nor in the ſuppoſition, that in ſuch towers, thoſe that kept a city againſt dangerous enemies, as here againſt the Syrians, might hold their councils, in which it was requiſite that the principal captains ſhould always be preſent.

7. The inaugurating or proclaiming their kings was wont to be in the moſt public places, and with ſolemn muſic, 1 Kings, i. 40.

8. No place then more natural than ſomewhere upon, or on the top of the ſteps aſcending the moſt elevated part of the caſtle of Ramoth-Gilead, in the court of which numbers of people may naturally be thought to be aſſembled, waiting for the reſult of the deliberations of the officers of the army, conſulting about the beſt way of defending the city againſt the Syrians, in the abſence of King Joram.

The brevity of the ancient Jewiſh hiſtories neceſſarily leaves many circumſtances unmentioned, which, at that time, might very well be paſſed over in neglect, and which we muſt ſupply in the beſt manner we are able.

Here it may not be improper to add three other particulars, in which the accounts of

ſacred

ſacred hiſtory agree with Mr. King's account of our old Engliſh caſtles, and may be illuſtrated by it.

The one is, that ſometimes there was in an old Jewiſh tower of defence, or caſtle, a ſmaller building, conſiderably ſtronger than the larger, anſwerable to the keeps in our ancient Engliſh caſtles. So Judges ix. 46, *in the tower* of Shechem, belonging to that town (which town was itſelf capable of making ſome reſiſtance to an enemy) was a very ſtrong hold, to which the people fled when they gave up defending the tower.

The ſecond is, that this ſtrongeſt inner building, though comparatively ſmall, might have ſeveral rooms in it, as the tower in fact appears to have had, in which Jehu was ſitting in council. "When thou comeſt thi-
"ther," ſaid Eliſha to the young prophet,
"look out there *Jehu* the ſon of Jehoſha-
"phat, the ſon of Nimſhi, and go in, and
"make him ariſe up from among his bre-
"thren, and carry him to an *inner chamber*,
"(or chamber in a chamber): then take a
"box of oil and pour it on his head," &c. And the prophet did accordingly [1]. So the *keep* at Conniſborough had three rooms, one within the other.

A third thing is, that ſuch an inner, ſtronger tower might ſomehow or other be connected with one or more idols, by having

[1] 2 Kings 9. 2—11.

a temple within it, ſome room in it appropriated to idolatrous worſhip; or might, as to the whole of it, be committed to the patronage and protection of ſuch or ſuch an idol; or might be uſed for the ſafe keeping of the precious things devoted to this or that deity, and it's treaſures: ſo Mr. King found a nich in each of the two inner rooms of the keep of Conniſborough caſtle, which ſeemed to him to be deſigned for ſome of the deities of our Saxon forefathers; and in like manner the ſtrong hold of the tower of Shechem had ſomehow or other a relation to *Baal-Berith* [1], Judges ix. 46. "When all "the men of the tower of Shechem heard "that," (that the city was taken, and that they had begun to demoliſh it, and appeared reſolved entirely to ruin it,) "they entered "into an hold of the houſe of the *god* "*Berith*."

Theſe are circumſtances of reſemblance that engage attention.

[1] A Syrian idol.

CHAP.

CHAP. IV.

Relating to their Diet.

OBSERVATION XXXIX.

DR. Ruſſell tells us of the Eaſtern people, that "*as ſoon as they get up* "*in a morning*, they breakfaſt on fried eggs, "cheeſe, honey, leban, &c[1]." This is an obſervation I have made in a preceding volume, but I would here apply it to different purpoſes.

We are not to ſuppoſe, that when Solomon ſaith, "Wo to thee, O land, when "thy king is a child, and thy princes *eat in* "*a morning*," Eccleſ. x. 16, that he means *abſolutely* all kind of eating; but *feaſting*, the indulging themſelves ſuch *length of time* in eating, and drinking *proportionably* of wine, ſo as improperly *to abridge* the hours that ſhould be employed in affairs of government, and perhaps to diſqualify themſelves for a cool and diſpaſſionate judgment of matters[2].

This is confirmed by the following words: "Bleſſed art thou, O land, when thy king

[1] P. 105.

[2] See Prov. 31. 4, 5, which is to be underſtood ſomething after the ſame manner: wine certainly not being abſolutely to be forbidden to princes.

" is the ſon of nobles, and thy princes " *eat* in due ſeaſon, for ſtrength and not " for drunkenneſs," ver. 17. They may with propriety *eat in a morning*, bread, honey, milk, fruit, which, in ſummer, is a common breakfaſt with them [1], but it would be wrong then to drink wine as freely as in the cloſe of the day.

Wine being forbidden the Mohammedans by their religion, and only drank by the more licentious among them, in a more private manner [2], it is not to be expected to appear in their *breakfaſts*; but it is uſed by others, who are not under ſuch reſtraints, in the *morning*, as well as in their other repaſts.

So Dr. Chandler tells us, in his Travels in Aſia Minor: " In this country, on account " of the heat, it is uſual to *riſe with the* " *dawn*. About day-break we received from " the French conſul, a Greek with a reſpect- " able beard, a preſent of grapes, the cluſters " large and rich, with other fruits, all freſh " gathered. We had, beſides, bread and coffee " for breakfaſt, and *good wines*, particularly " one ſort, of an exquiſite flavour, called " muſcadell [3]."

If they drank then wine at all in a morning, it ought to be, according to the royal preacher, in ſmall quantities, for *ſtrength*, not for drunkenneſs.

The Eaſtern people, Arabians and Turks

[1] P. 107. [2] P. 109. [3] P. 18.

both,

both, are obſerved to eat very faſt, and, in common, without drinking [1]; but when they *feaſt*, and uſe *wine*, they begin with fruit and ſweet-meats and drinking wine, and *they ſit long at table* [2]: *Wo to the land whoſe princes ſo eat in a morning*, eating after this manner a great variety of things, and ſlowly, as they do when feaſting, and prolonging the time with wine. So the prophet Iſaiah, in like manner, ſays, ch. v. 11, "Wo unto "them that riſe up early in the morning, "that they may follow ſtrong drink, that "*continue* until night, 'till wine inflame "them." Such appears to be the view of Solomon here.

If great men will indulge themſelves in the pleaſures of the *table* and of *wine*, it certainly ſhould be in the evening, when public buſineſs is finiſhed.

I have, in a former volume, taken notice of the Eaſtern people's eating very early in the morning, but the circumſtances I have now mentioned in this paper were not then noticed; nor what follows under the next Obſervation.

[1] Egmont and Heyman, vol. 2. p. 35. Haſſelquiſt, p. 40.

[2] Sir John Chardin (tome 3. p. 86, &c.) gives an account of an Eaſtern feaſt, at which he was preſent, which laſted from 11 o'clock in the forenoon 'till 3 in the afternoon, after which was a magnificent deſſert.

Observation XL.

The people of the Eaſt *riſe early*, accord-to the preceding Obſervation, and they alſo *dine very early*: and, trifling as this Obſervation ſeems, it may, poſſibly, be of ſome uſe in explaining a paſſage of Scripture which has occaſioned a good deal of difficulty.

"As ſoon as they get up in the morning, "they breakfaſt on fried eggs, cheeſe, honey, "leban, &c. About *eleven* o'clock in the fore-"noon, in winter, and rather *earlier* in ſum-"mer, they dine.——They ſup early, that "is, about *five* o'clock in the winter, and "*ſix* in the ſummer, in much the ſame man-"ner that they dine; and in winter, as they "often viſit one another, and ſit up late, "they have a collation of kennafy [1], or "other ſweet diſhes.——In the ſummer their "breakfaſt commonly conſiſts of fruits; and, "beſides dinner and ſupper, they often, "within the compaſs of the day, eat water-"melons, cucumbers, and other fruits, ac-"cording to the ſeaſon."

This is Dr. Ruſſel's account [2], to which I would add, that Dr. Chandler, in his Tra-

[1] A mixture of flour and water, ſo prepared as to have the appearance of a number of threads. This is mixed with butter and honey, and baked in the oven. Ruſſel's Deſcript. of Aleppo, p. 107. A kind of vermicelli, I ſhould ſuppoſe.

[2] P. 105—107.

vels, explains what is meant by *riſing early*, for he tells us [1], that on account of the heat, it is uſual there to riſe *with the dawn*.

They *dine early*: at lateſt, it ſeems, at *eleven*, and earlier in proportion to the earlineſs of their riſing, in ſummer; perhaps at ten, or a little after: their ſupper, we are expreſsly told, is an hour later in ſummer than in winter; it is natural to ſuppoſe the like difference of an hour too, as to the times of their dining in ſummer and winter.

And ſtrange as theſe arrangements may ſeem to *our* modern late riſers, ſo late as 200 years ago, eleven was the time of dining in England.

But to return to the Eaſt. If they now dine, when they riſe early, between ten and eleven, the ancient Jews, if their cuſtoms were, in this reſpect, like thoſe of the other inhabitants of theſe countries, dined at the like early hour. If they did, then the firſt time of eating of the paſchal ſacrifices, in the day-time, after eating the paſchal lamb in the night, muſt have been as early as between ten and eleven in the forenoon, for they roſe very early then, as early as in the height of ſummer.

Such, at leaſt, is the account that is given us by Dr. Lightfoot [2], one of our greateſt maſters in Jewiſh learning, from their ancient books. "On the 15th day of the

[1] Travels in Aſia, p. 18. [2] Works, vol. 2. p. 618.

"month"

" month" (the day on which our Lord was crucified) " was an holy-day, the firſt day " of the feaſt, wherein they made ready their " *chagigah*, with which they feaſted together " for joy of the feaſt. That is worth our " noting [1], *every day they ſwept the aſhes off* " *the altar at the time of cock-crowing, only* " *on the day of expiation they did it at mid-* " *night, and on the three feaſts they did it* " *after the firſt watch.* A little after, *in the* " *three feaſts, when infinite numbers of Iſrael-* " *ites aſſembled, and* numberleſs ſacrifices *were* " *offered, they ſwept the aſhes off the altar, juſt* " *after the firſt watch; for by cock-crowing* " *the court was crowded with Iſraelites.*" He goes on to obſerve there, that he made no ſcruple of rendering two Hebrew words, which he ſets down, by cock-crowing, " al- " though in the very place alledged it is " under controverſy, whether it ſignifies the " *cock-crowing*, or the proclamation of the " *ſagan*, or ruler of the Temple, viz. that " proclamation mentioned, *The ſagan ſaith* " *unto them, Go and ſee whether the time for* " *ſlaying the ſacrifices be at hand; if it were* " *time, then he that was ſent out to ſee, re-* " *turned with this anſwer, The day begins to* " *break, &c.*" He farther remarks, that let the words be taken which way they will, it is clear that the people were aſſembled together *before* morning light, and the ſacrifices pre-

[1] From a Jewiſh treatiſe called Joma.

paring for *ſlaughter*, by being carefully examined, &c.

Riſing ſo *very early*, as, according to Lightfoot's account, the Jewiſh people in general did, and more eſpecially, we muſt ſuppoſe, the *zealots* did, they muſt have wanted their *dinner* by ten o'clock, eating, as the Eaſtern people do, their firſt collation *as ſoon as they roſe*; but what they then lived upon were their *peace-offerings*, or the *chagigah*, as they termed it, for thoſe ſacrifices, which are called by St. John the Paſſover, ch. xviii. 28, being a neceſſary part of the ſolemnity termed the *Paſſover*, though not that particular ſacrifice denominated the *Paſchal Lamb*, thoſe ſacrifices, I ſay, being ſlain, "thoſe parts of them that "pertained to the altar or to the prieſts were "given to them; the reſt of the beaſt was "ſhared amongſt the owners that had offered "it, and *from thence proceeded their feaſtings* "*together*, and their great *mirth and rejoicing*, "according to the manner of that feſti-"val[1]."

If ſuch was the ſtate of things, they muſt have wanted by nine in the morning to finiſh the affair of our Lord, that they might prepare for dining on the Paſſover peace-offerings, which had been killed that morning *very early* in the Temple. It is evident, from Lev. vii. 15, 16, that the fleſh of ſome peace-offerings was to be conſumed on the

[1] In the ſame page.

day

day in which they were ſacrificed; as to the reſt, they were to be eaten that day, and might be eaten alſo the next, but no farther; if any remained to the morning of the third day, it was to be conſumed by fire.

The riſing from ſleep then, on the day in which our Lord was crucified, was early, for the purpoſe of preparing for the ſolemnities of rejoicing *in feaſting* before the Lord that firſt day of this feſtival; and alſo of preparing part of the peace-offerings to be eaten with joy on the *Sabbath*, which happened now to be the ſecond day of the Paſſover ſolemnity, in which they were to dreſs none of their proviſions. It was a day then in which they had much to do, and no wonder they were preſſing that the buſineſs of our Lord might be diſpatched.

In the caſe of St. Paul, *more than forty men had bound themſelves by an oath, that they would neither eat nor drink 'till they had killed him*, Acts xxiii. 21; it doth not appear that the chief men of the Jews, at the time of our Lord's death, had bound themſelves by a ſimilar oath: but it is natural to believe, that the like vehemence of temper diſpoſed them to endeavour to diſpatch that affair, before they ſat down to feaſt on the peace-offerings of the day [1].

It

[1] So Biſhop Gardiner was ſo anxious to hear of the death of Ridley and Latimer, that he refuſed to dine 'till he

It is for this reaſon, I preſume, that St. John tells us in his Goſpel, ch. xix. 14., that it was about the *ſixth* hour of the preparation of the Paſſover, when Pilate delivered Jeſus up to the will of the Jews: *not, I apprehend, the ſixth hour of that day, (the ſixth hour after the riſing of the ſun that day,) but the ſixth hour* OF THE PREPARATION OF THE PASSOVER PEACE-OFFERINGS, which began, according to Lightfoot, from the time of cock-crowing; and, without controverſy, before the day dawned, and might therefore very well agree with St. Mark's account [1], of it's being about the *third hour of the day*, when he was led away to be crucified. This only ſuppoſes the preparation for the ſacrificing theſe peace-offerings began about three o'clock of the morning, as we reckon the hours, but, if Lightfoot be right, might be earlier, ſince cock-crowing was the whole third watch of the night—from midnight 'till about three in the morning.

This appears to me the moſt *ſimple and natural* ſolution of a difficulty which has perplexed *many of the learned*, ariſing from a ſeeming contradiction between St. Mark and St. John, as to the time of the beginning of our Lord's crucifixion. St. Mark *had* ſaid nothing of this day's being a day of prepara-

he heard of their being dead, though no mention is made in hiſtory, I think, of his having bound himſelf, by oath, not to do it.

[1] Ch. 15. 25.

tion

tion before the Sabbath, when he mentions the third hour, nor for ſeveral verſes after, he muſt therefore have meant the *hour of the day*; but St. John mentions the *preparation of the Paſſover immediately* before he ſpeaks of the *ſixth hour*, which therefore expreſſes *as naturally* the ſixth hour of the *preparation*, if not more ſo, as the hour from the *ſun's riſing*.

Some learned men have ſuppoſed St. John might reckon the hours after the Roman manner, and ſo the ſixth hour would mean the ſixth hour *from midnight*. The learned and very accurate Dr. Ward, of Greſham-college, was of this opinion. The very learned and ingenious Dr. Lardner would not allow of this, as no notice is given of ſuch a way of reckoning by St. John, and as it was not practiſed by *other Jewiſh* writers, who wrote for the information of the Romans and Greeks, as well as John, particularly by neither of the other *three Evangeliſts*, nor by *Joſephus* [1]. What Lardner has ſaid, and which I have juſt now been

[1] The ſolution of Dr. Ward, though a perſon of exquiſite learning, is the more unſatisfactory, as the Romans appear, at leaſt very frequently, if not moſt commonly, to have reckoned as the Jews did, from the ſun-riſing for the *hours of the day*, as they did from it's ſetting for thoſe of the night, (the Romans of that age,) as appears from Horace, Sat. lib. 1, ſat. 3, l. 23—25, where the dauphin editor refers to the 3d ſatire of Perſius in proof of the ſame way of reckoning. Suetonius affords us ſeveral proofs of it.

repeating, appears, it must be owned, very strong; but I beg leave just to observe, that when St. John says *it was about the sixth hour, when the woman of Samaria came to draw water at Jacob's well*[1], that that circumstance seems somewhat to favour *Ward*'s hypothesis, though it is by no means decisive. For I have elsewhere shown, that the Eastern women are said, by those that have travelled in those countries, to fetch water *only* in the evening or the morning.[2]; to which may be added, that the Scriptures themselves speak of the *evening* as the time women were wont to go out to draw water, Gen. xxiv. 11. "And he made his camels to kneel down "without the city, by a well of water, at "the time of the *evening*, *even the time that* "*women go out to draw water*." According to this, the time of our Lord's being at Jacob's well should be in the evening, and it being said to be then about the sixth hour, St. John must have reckoned, not according to the Jewish, but the Roman manner of reckoning, unless the woman of Samaria went at a time *unusual* both in ancient and modern times[3]. It might, possibly, however happen.

I mention this circumstance, because I do not recollect either of these gentlemen have

[1] Ch. 4. 6, 7. [2] Observ. vol. 1. p. 168, and 371.
[3] I shall have occasion to take notice of this circumstance of the time of her coming to the well, under another article in this volume.

taken

taken notice of it in arguing this matter, (and I have neither of them at hand to conſult on this occaſion,) but I will not pretend to decide the point. It is not *at all neceſſary*, I apprehend, to ſolve the ſeeming contrariety between St. Mark and St. John, as to the time of faſtening our Lord to the croſs.

The other paſſages of St. John's Goſpel, in which mention is made of the hours, will in no wiſe be thought, I believe, to determine, whether he made uſe of the Roman or Jewiſh method of reckoning them.

I have ſince obſerved in the collections of Wolfius [1], that the explanation which I have given has been propoſed heretofore to the world; my Reader, however, has it here as it preſented itſelf to my mind, in thinking over the ſeveral circumſtances I have been reciting, and with ſuch additional conſiderations and variations, as, perhaps, may not be diſpleaſing.

Observation XLI.

There is ſuch a *remarkable* difference between the account the ſacred hiſtorians give us, of the proviſions that were brought to David when he fled from Abſalom, and by the Iſraelites that came to make him king at Hebron, as ſeems to me to deſerve a little

[1] Tome I. p. 970.

more

more attention than is wont to be beſtowed upon it: perhaps a more exact comparing them together may afford ſome growing light into the affairs of thoſe times, eſpecially if we join ſome modern acts of civility, which travellers have related, to theſe of more ancient date.

1 Chron. xii, cloſe, mentions the things that were carried to David at Hebron; the 2 Sam. xvii. 28, 29, thoſe which he received on the other ſide Jordan. The liſts follow.

1 Chron. xii.	2 Sam. xvii.
Figs	
Raiſins	
Wine	
Oyl	
Oxen	
Sheep	Sheep
Flour or Meal[1]	Flour or Meal
	Beds
	Bowls
	Earthen Veſſels
	Wheat
	Barley
	Something that was parched

[1] I ſay flour or meal, for though our tranſlators render it meal in Chronicles, and flour in Samuel, the original word is the ſame in both places, and ſhould not have been different in our verſion.

Beans

1 Chron. xii.	2 Sam. xvii.
	Beans
	Lentiles
	Butter
	Honey
	And ſomething belonging to Kine.

The Reader may ſuppoſe that this catalogue from Chronicles is incomplete, as our tranſlators have mentioned *bread* and *meat*. But the Septuagint ſeems to me more juſt, which underſtands the ſecond word as ſignifying *food* in general, and certainly it doth not ſignify *fleſh* in particular; and the firſt as meaning not a noun ſubſtantive *(bread)*, but *a pronoun and prepoſition (to them)*: the Hebrew words ſignifying theſe two very different things being ſo alike, as eaſily to be miſtaken one for the other. "They brought "*them* on aſſes, &c, *victuals*,—meal, cakes "of figs, &c."

However, let the liſt of particulars be drawn up one way or the other, they are ſo different, though the caſes *in general* are ſo much alike, that one would imagine the variation muſt be occaſioned, partly by the difference of the *ſeaſons*—the one in the *ſpring*, the other in *autumn*; and partly by the different circumſtances in which the attendants found themſelves—in one caſe, extremely deſtitute and tired, in the other, at eaſe, and even in

a ſtate of joy. The difference can hardly be attributed to differing *cuſtoms*, or difference of *productions*, in the two diſtricts from which the proviſions were brought: the neighbourhood of Hebron, and from thence all along to *Iſſachar*, *Zebulun* and *Naphtali*, in the one caſe, and the *country beyond Jordan* in the other.

To theſe two catalogues it may be agreeable to ſubjoin a third, taken from the Sieur *Roland Frejus*'s relation of a voyage from the coaſt of Africa into an inland part of Mauritania [1], in which he has given us an account of the proviſions preſented to him by the Moors and Arabs in a journey of eight days; after which I would make ſome obſervations on the whole. The particulars, as to Frejus, were as followeth.

Partridges, - - - p. 25.
Other Fowls, - - p. 25, 37, 51.
Milk, - - - - - - p. 26, 32, 47, 53.
Butter, - - - - - - p. 26, 37, 47, 51, 53.
Bread, - - - - - - p. 26, 47, 53.
Eggs, - - - - - - p. 32, 47, 53.
Beans, - - - - - - p. 32, 37.
New Bread, - - - p. 32, 37.
Cheeſe, - - - - - p. 37, 47.
Cream, - - - - - - p. 37.

[1] His journey from the coaſt into the country was in the latter end of April, A. D, 1666.

Boiled

Boiled Salads [1], - p. 37.
Couple of fat Sheep, p. 47, 51.
Raiſins, - - - - p. 47.

Beans, according to Dr. Shaw, *are uſually full podded the latter end of February, or beginning of March, and continue during the* whole ſpring; *which, after they are boiled and ſtewed with oil and garlick, are the principal food of perſons* of all *diſtinctions* [2]. Frejus's voyage was, accordingly, in April, who was *twice* preſented with *beans*. David's flight from Abſalom appears, for the ſame reaſon, to have been in the ſpring. The lentiles ſent to David are another proof.

After Frejus arrived at the capital city, the Mooriſh king ſent him, we are told [3], along with other things, two great veſſels of butter, two of honey, and two of *ſweet* oil; not one word of oil, when travelling among the *country-people*, but butter is daily mentioned. This obſervation tends to make us leſs ſurpriſed that butter only is ſpoken of as given to David in the land beyond Jordan, no oil: it being *ſpring-time*, butter was moſt plentiful; perhaps moſt pleaſant.

Oil, and *figs*, as well as raiſins, were brought

[1] What the word is in the *French* I know not, the term uſed in the Engliſh is *odd*; what he meant is not diſtinctly known, but perhaps ſomething eaten as a ſalad by the French, but boiled in the Eaſt, was the thing intended.

[2] P. 140. [3] P. 70.

to Hebron, from the *country-people* of Galilee, when Iſrael aſſembled to recognize David as king over the whole nation; is it not then probable that that aſſembly was held in *autumn*, when all theſe things had been newly gathered in, and were in the greateſt plenty?

If the ſolemn receiving David as their king, by all Iſrael, was in *autumn*, then Saul muſt have been ſlain in the ſpring, ſince his death was ſeven years and an half before, according to 1 Chron. iii. 4, 2 Sam. ii. 11. ch. v. 5.

Is it not reaſonable to ſuppoſe, that the ancient Jews, in general, dried their grapes, their figs, their dates, &c, in ſuch quantities, as to laſt them through the winter only, 'till the ſpring-food came to hand, and were not, in common [1], ſolicitous to preſerve them *all the year round*, in order to have a more *grateful variety* of food? Such ſeems to be, at preſent, the inattention of the country-people of Mauritania to the luxury of continual variety, ſince we meet with no account of figs or dates in the whole eight day's journey of Captain Frejus, and but once of raiſins, all which, however, might be cured in

[1] Some doubtleſs were preſerved, ſo Ziba preſented King David at this time with an hundred bunches of *raiſins*, 2 Sam. 16. 1; and David furniſhed himſelf with them and with figs, when, in the ſpring, he was engaged in continual expeditions of a warlike nature, 1 Sam. 30. 12.

thoſe

thoſe countries in ſufficient numbers, and would keep very well from one autumn to another.

Wine, which is wanted, and was uſed at all times of the year, was ſent, according to Joſephus [1], who muſt be very inaccurate and looſe in his account of the reception of David at Mahanaim, or the copies of the hiſtory of Samuel more large than thoſe we have at preſent; or, which is the moſt probable ſuppoſition, that many of the earthen veſſels which are mentioned were underſtood by him to have been *filled* with wine, and not ſome empty pieces of pottery only. Wine, it is well known, is kept in the Eaſt, to this day, in *jars of earth*. Ziba, it is certain, thought wine highly proper to be preſented in ſuch a ſeaſon, and though Barzillai and his aſſociates had not like ſelfiſh ends to anſwer as Ziba had in view, when with great adulation he ſaid, "The aſſes be for the "king's houſhold to ride on, and the bread "and ſummer-fruit for the young men to "eat, and the wine, that ſuch as be faint "in the Wilderneſs may drink," 2 Sam. xvi. 2; yet they could not be inſenſible that wine muſt be extremely wanted by people faint and weary, nor is it to be ſuppoſed they were without large quantities of it by them.

There is ſo much ſtreſs laid by the prophetic hiſtorian on the people's being *weary*

[1] Antiq. lib. 7, cap. 9, § 8.

and

and thirſty in the Wilderneſs, 2 Sam. xvii. 29; and it's being expreſsly repreſented by him as if Barzillai and his aſſociates were particularly attentive to theſe circumſtances, "For they ſaid, the people is hungry, and "*weary*, and *thirſty* in the Wilderneſs," that it ſhould ſeem refreſhments for the *thirſty* were meant by one or more articles in this catalogue[1], or that it is imperfect: and that if the word *beds* is to be underſtood of things few in number, and thoſe of the moſt honourable kind, as Joſephus and the Septuagint underſtood the term, it ſhould ſeem ſome other accommodations for reſt were provided, of a meaner ſort, whether diſtinctly mentioned, or not.

The nature of ſome of the things carried to David, when beyond Jordan, ſeems to intimate, that that prince, and the people with him, were then in ſome ſort *encamped* in the Wilderneſs, David not being at that time ſufficiently aſſured of the fidelity of that part of his country, to venture into their cities, at leaſt it was expected it would be ſo. They would not otherwiſe have carried him beds, we have reaſon to think, but the people of Mahanaim would have accommodated him in their own houſes. But this appears not to have laſted long. He and his people were before the battle *in* Mahanaim[2].

[1] See Obſerv. vol. 1, ch. 5, obſ. 9.
[2] 2 Sam. 18. 3, 4.

The

The reaſon why ſuch things were not carried to Hebron, when David was recognized king over all the tribes, ſeems to have been, that the ancient Iſraelites, like the preſent Bedouin Arabs [1], made no difficulty, on occaſion, of ſleeping on the ground, wrapped up in their outward garments [2], and their faces covered from the night-air, and Iſrael were then in a ſtate of eaſe and joy; but the people along with David were apprehended to be greatly fatigued, and worn out with an hurrying journey [3].

One obſervation here we can hardly avoid making, and that is the ſtriking difference between both the Jewiſh catalogues, and the account given of the proviſions preſented to Frejus, as to fowls and eggs. We find no fowls or eggs in the firſt; in the other very frequently. Are we to ſuppoſe there were few or no tame fowls kept among the Jews in thoſe early times? few or no eggs eaten but what they might *accidentally* find in the neſts of birds or wild-fowl? Whatever might be the cauſe of it, it is certain there is a great ſilence as to theſe matters in the Old Teſta-

[1] Voy. dans la Paleſtine, par de la Roque, p. 176.

[2] Exod. 22. 27. Deut. 24. 13.

[3] So, according to Biddulph, ſome of their *Eaſtern* friends at Damaſcus, Jews and Greeks, furniſhed the Engliſh merchants, with whom he travelled to Jeruſalem, with *beds* as well as proviſions, as ſuppoſing their wearied bodies ſtood in need of ſuch refreſhments. Oxford Collect. of Voy. and Trav. vol. 1, p. 809.

ment; whereas eggs and fowls are extremely common now in all parts of the Levant [1]. But I muſt obſerve, that neither are *kids* mentioned in either the ancient or modern catalogues, though very common in both ages.

To finiſh this article I would obſerve, that the mention of honey in 2 Sam. xvii, in no wiſe weakens the ſuppoſition that this flight of David was in the ſpring, though our bee-hives are ſeldom taken up 'till the end of ſummer, ſince Dr. Ruſſell deſcribes the country about Aleppo as covered with flowers in the ſpring, but, in a manner, wholly unadorned with them in the ſummer, the ground being then almoſt entirely bare and parched up. When flowers and the bloſſoms of the trees ceaſed, it muſt have been no improper time to take the honey away. No wonder then that it appears in the catalogue of *ſpring-proviſions*, and is unmentioned in 1 Chron. xii.

Observation XLII.

Though *fleſh-meat* is not wont to be eaten by theſe nations ſo frequently, as with us in the Weſt, or in ſuch quantities, yet people of rank, who often have it in their repaſts,

[1] They were the chief eatables that Dr. Richard Chandler and his companions were able to procure, in their travels in Aſia Minor, as appears in many places.

are

are fond of it, and even thoſe in lower life, when it can be procured [1].

Our tranſlation then doth not expreſs the *ſpirit* of the Moſaic precept, relating to the ſuper-inducing a ſecond wife in the life-time of the firſt, Exod. xxi. 10, "Her *food*, her "raiment, and her duty of marriage ſhall he "not diminiſh;" in the original it is, "Her "*fleſh*, her raiment, &c," meaning that he ſhould not only afford her a ſufficient *quantity* of food as before, but of the ſame *quality*. The feeding her with bread, with herbs, with milk, &c, in quantities not only ſufficient to maintain life, but as much as numbers of poor people *contented* themſelves with, would not do, if he took away the *fleſh*, and others of the more agreeable articles of food he had before been wont to allow her.

Accordingly the Septuagint tranſlates that word by the Greek term τα δεοντα, which means food ſuitable to the man's rank and circumſtances.

Observation XLIII.

Our verſion of Gen. xxvii. 4, 7, 9, 14, 17, 31, may be preſumed to have given us

[1] This appears by the longing of Iſrael for it in the Wilderneſs, Numb. 11. 4, and the regret they expreſſed at the remembrance of the fleſh-pots of Ægypt, Exod. 16. 3. So de Tott tells us, part 2, p. 51, that the Crim Tartars do not habitually uſe *meat*, though they are very fond of it, from ſparingneſs, or, as he ſtyles it, avarice.

the true ſenſe there of the word tranſlated *ſavoury*, though it is undoubtedly of a more large and leſs determinate ſignification.

That it is of a more large ſignification, is evident from hence, that a kindred word expreſſes the taſting of *honey*, 1 Sam. xiv. 43; and the taſte of *manna*, which taſted like *freſh oil*, Numb. xi. 8, and like wafers made with *honey*, Exod. xvi. 31. Theſe two laſt paſſages are eaſily reconciled, though honey and freſh oil are by no means like each other in taſte, when we conſider the cakes of the ancients were frequently a compoſition of honey, and oil, and flour, conſequently in taſting like one of theſe wafers or thin cakes, it might be ſaid to reſemble the taſte of both, of oil mingled with honey.

The word then tranſlated *ſavoury*, (in a confined ſenſe,) ſignifies generally whatever is *guſtful*, or pleaſing to the taſte, whether by being *ſalt and ſpicy*, which the Engliſh word *ſavoury* means, or pleaſant by it's *ſweetneſs*; or by being *acidulated*.

However it is very probable, that in this account of what Iſaac deſired, it means *ſavoury* properly ſpeaking, ſince though one might imagine, that in ſo hot a climate, and among a people wont to obſerve ſo much abſtemiouſneſs in their diet, food *highly-ſeaſoned* ſhould not be in requeſt; yet the contrary is known to be fact.

Almoſt all the diſhes of the people of Aleppo, Dr. Ruſſell informs us, "are either

"greaſy

" greaſy with fat, or butter, pretty high-ſea-
" ſoned with *ſalt and ſpices*; many of them
" made ſour with verjuice, pomegranate,
" or lemon-juice; and onions and garlick
" often complete the ſeaſoning [1]."

As it was ſomething of the veniſon kind Iſaac deſired, it is very probable, the diſh he wiſhed for was of the *ſavoury* ſort.

Some of their diſhes of meat however are of a *ſweet* nature. " A whole lamb, ſtuffed
" with rice, almonds, *raiſins*, piſtaches, &c,
" and ſtewed, is a favourite diſh with
" them [2]."

It was very juſt then, in our tranſlators, to render this word by a more extenſive term in Prov. xxiii. 3: " When thou ſitteſt to eat
" with a *ruler*, conſider diligently what is
" before thee, v. 1.—Be not deſirous of his
" *dainties*, for they are deceitful meat," v. 3. It is tranſlated in much the ſame manner in v. 6, (dainty meats.)

I would obſerve farther, as to this ſubject, that there is a great propriety in Solomon's deſcribing theſe *dainty meats* as very much appropriated to the tables of *rulers*, or a few others of the great, ſince the food of the common people of Aleppo, a large and rich commercial city, is very ſimple and plain: for Ruſſell tells us " bread, dibbs," (the juice of grapes thickened to the conſiſtence

[1] P. 107. Dr. Shaw gives us a ſimilar account, p. 231.
[2] Ruſſell, p. 106.

of honey,) " leban," (coagulated ſour milk,) " butter, rice, and a very little mutton, make " the chief of their food in winter; as rice, " bread, cheeſe, and fruits do in the ſum- " mer [1].

De la Roque gives much the ſame account of the manner of living of the Arabs, whoſe way of life very much reſembles that of the patriarchs: *roaſt-meat being almoſt* peculiar *to the tables of their emirs or princes, and lambs or kids ſtewed whole, and ſtuffed with bread, flour, mutton-fat,* raiſins, *ſalt, pepper, ſaffron, mint, and other aromatic herbs* [2].

I would only add farther, with reſpect to the meat Iſaac deſired, that perhaps his deſiring Eſau to take his bow and arrows, and to kill him ſome veniſon—an antelope, or ſome ſuch wild animal, when a kid from his own flock would, as appears from the event, have done as well, might as much ariſe from the *ſparingneſs* natural to thoſe that live this kind of life, together with the pleaſure he propoſed to himſelf from this teſtimony of filial affection from a beloved ſon, as from the *recollection of ſome peculiar poignant flavour* he had formerly perceived in eating the fleſh of wild animals, though now his organs of taſte were ſo much impaired as not to perceive the difference. So Dr. Shaw obſerves, that " the Arabs rarely diminiſh their flocks, by

[1] P. 108.

[2] Voy. dans la Pal. ch. 14, p. 197, 198.

" uſing

" uſing them for food, but live chiefly upon " bread, milk, ... butter, dates, or what " they receive in exchange for their wool [1]."

Observation XLIV.

That view of an Eaſtern ſeething-pot, where the opening into the ſmall hollow underneath, into which the fuel is put [2], is right before the eye of the ſpectator, muſt, I think, be that which is called it's *face*, Jer. i. 13; and our tranſlation appears to me to be right, which ſuppoſes the face of this pot, which Jeremiah ſaw in the viſions of God, was turned to the northward, intimating that the fuel to be put under it was to be brought from the North.

For, as the people that were to deſtroy the Jews, of that age, were uncontrovertibly to be brought from that quarter, ver. 15; and as that deſtruction is elſewhere repreſented by the conſuming of meat boiled in a pot, Ezek. xxiv. 3—14; the repreſenting that circumſtance of the deſtruction of Jeruſalem, I mean its being effected by a people that came from the North, if that deſtruction was repreſented by a *ſeething-pot* at all,

[1] P. 169.

[2] For their pots for boiling are not placed over an *open* fire as with us, but over an hole, with an aperture into it on one ſide, ſo as pretty much to reſemble our coppers. This, according to Rauwolff, is done to ſave fuel.

was moſt naturally expreſſed by exhibiting the opening into the furnace as turned northward, fuel being of courſe placed on that ſide where the opening was.

This repreſentation is *very ſimple:* and, after paying a little attention to it, ſome comments of the learned of former times will appear not a little odd. It is not however neceſſary to recite them.

Observation XLV.

That paſſage of *Ezekiel*[1], cited in one of the laſt articles, makes but a ſtrange appearance in our tranſlation: we know not what to make of the *burning the bones* under the caldron, neither in the literal or the figurative ſenſe. But it may perhaps receive a pretty clear illuſtration, eſpecially the Septuagint tranſlation of it, from the account given us of a royal Arab camel feaſt, in the third volume of the Philoſophical Tranſactions abridged[2].

When I ſay *royal*, I mean a feaſt prepared for the *entertainment of the king of the Arabs of the Deſert*, but at the *expence* of one of his grandees, of which two young camels formed the principal part. "Before mid-"day," ſays the account, "a carpet being "ſpread in the middle of the tent, our dinner

[1] Ch. 24. 3—12. [2] Part 2, ch. 2, art. 40, § 2.

"was

" was brought in, being ſerved up in large
" wooden bowls between two men; and
" truly, to my apprehenſion, load enough
" for them. Of theſe great platters there
" were about 50 or 60 in number, perhaps
" more, with a great many little ones, I
" mean, ſuch as one man was able to bring
" in, ſtrewed here and there among them,
" and placed for a border or garniſh round
" about the table. In the middle of all was
" one of a larger ſize than all the reſt, in
" which were the *camel's bones*, and a thin
" *broth* in which they were boiled: the other
" greater ones ſeemed all filled with one and
" the ſame ſort of proviſion, a kind of *plum-*
" *broth* made of rice, and the *fleſhy part of*
" *the camel*, with *currants* and *ſpices*, being
" of a ſomewhat darker colour than what
" is made in our country. The leſſer were,
" for the moſt part, charged with *rice*,
" dreſſed after ſeveral modes, ſome of them
" having *leben* (a thick ſour milk) poured
" upon them."

The prophet has himſelf, in another part of this ſacred book, given, in general, an explanation of this parable: the *caldron or pot* means Jeruſalem, as to it's buildings; the *fleſh* cooked in the pot the inhabitans of that city, that were to be ſlain and conſumed in it. Ch. xi. 3, 7.

If now we turn to the tranſlation of this 24th chapter, in the Septuagint, we ſhall find this deſtruction expreſſed in terms that

may remind us of that *Arab* feaſt I have been mentioning. According to that verſion, the parable ſpeaks of a *pot or caldron ſet upon it's furnace; water poured into it; the halves of animals that were ſine put in, each conſiſting of the leg and ſhoulder; not however whole, but the fleſh removed from the bones; that fire was to be put under when the bones were placed beneath the fleſh; the bones to be boiled and ſtewed in the midſt of the pot:* then, after ſome account of the meaning of this parable, and the cauſe of God's anger, the alluſion is taken up again, when God threatens *to heap on wood, and to kindle the fire, ſo as to conſume the fleſh, and diminiſh the quantity of the broth; after which the emptied caldron was to be laid on the coals, and it's impurities to be removed by the violence of fire.*

This is the ſubſtance of their account of this parable, and we may ſee in it the *taking off* the fleſh, as that of the camels from their bones in the Arab feaſt; the *boiling it down* to a pulpy ſubſtance, and a *great diminution* of the liquid; and the ſuppoſition that the *bones themſelves* afforded ſomething delicious. Thus far theſe ancient Ægyptian interpreters go in their account, quite agreeing with the modern hiſtory of an Arab royal feaſt, and, without doubt, with the managements of their own times. Only it may be the Arabs ſtewed their bones *by themſelves*; anciently, it ſeems, they did it *in the ſame pot* with the fleſh.

If now we turn to the original Hebrew.

It

It is viſible that the ſecond clauſe of the fifth verſe muſt be wrong tranſlated: it could never ſignify *burning* the bones *under* the pot, if for no other reaſon, yet for this, that in the cloſe of the 4th verſe, and in the end of the 5th, it is ſuppoſed they were to *ſeethe them in it*. The *heaping* them up, which is the marginal tranſlation, appears to be the true meaning. And, as to what follows, it ſhould ſeem we are to underſtand the word as ſignifying the *lower part* of the pot[1]—heap up the bones in the lower part of the pot, and make it boil well.

The 10th verſe mentions the conſuming, or *diſſolving* the fleſh, the *ſpicing* or *ſeaſoning* it, and the burning the bones, or rather leaving them *dry*. This brings to mind the *ſpices and the currants* of the great camel feaſt, and the emptying of the caldron of it's contents ſo entirely as to leave nothing but bones in it.

The whole parable expreſſes the *great ſlaughter* of the Jews in the deſtruction of Jeruſalem; not only thoſe of lower rank, but thoſe of the greateſt; for I do not take it, that the choice of the flock is to be underſtood excluſively of others, but as comprehending many, very many of them; that the people of Babylon would take as great pleaſure in deſtroying the Jewiſh people, as men would do in partaking of a delicious royal repaſt; and that after the city was emptied, it would

[1] Vid. Job 28. 5.

be

be given up to purging flames, as a filthy pot, made disagreeable by scum and other impurities, might be cleansed by being heated in the fire to an high degree [1].

How the Ægyptian translators of the Septuagint version came to leave out the *spicing*, or *seasoning* of this soup, for the word, I presume, is not limited to *spices* properly speaking, but comprehends every thing that *seasons*, or heightens the taste; and how they came to divide what of the flock was stewed just into halves, which the word they have made use of properly signifies, whereas the present *Arabs* [2], when they would make potage even of a chicken, divide it into four parts, and a *fowl* into six or eight, I do not know, since the Hebrew copies only suppose the animals put into the caldron to be cut in pieces in general; but must leave it to my Reader to guess.

On the other hand, we are told by the same writer, that in their grand repasts, they stew, not unfrequently, a *whole* lamb or kid [3]. The parable however of *Ezekiel* supposes them divided into parts, whether halved or into single joints the original doth not determine, though the version of the Septuagint doth, after which both suppose the flesh was taken from the bones.

[1] See Numb. 31. 22, 23.

[2] Voy. dans la Pal. par de la Roque, ch. 14, p. 199.

[3] P. 198.

Observation XLVI.

The longeſt time allowed, in Lev. vii [1], for the eating the fleſh of any of the Moſaic ſacrifices, was the day after that in which they were killed, the eating it on the third day is declared to be an abomination; this precept may be thought to have been unneceſſary in ſo warm a climate, where we may ſuppoſe by the third day it might be ready to putrify, and there could be no great occaſion to forbid the Jews to eat *decayed* meat. But we are to remember the drying meat is often practiſed in thoſe hot countries; is ſometimes practiſed as to fleſh killed with a religious intention: and, on account of this management, the keeping the fleſh of their ſacrifices to the third day might be forbidden.

Every Mohammedan, that goes in pilgrimage to Mecca, is obliged, on a certain day, and at a certain place near there, to ſacrifice a ſheep [2]. He may, if he pleaſes, ſacrifice more [3], but he is under an obligation to kill one. Some of the fleſh of theſe ſheep they give to their friends; ſome to the ragged poor who come out of Mecca, and the adjacent country; and the reſt they eat themſelves. But they are not limited to any time

[1] Ver. 15—8. [2] Pitts, p. 140. [3] D'Herbelot, p. 62, art. Adhha.

for

for eating this ſacred fleſh, that I have any where obſerved; and it appears by the collections of d'Herbelot, that they often dry a good deal of this kind of fleſh. *Dhoulhegiah*, the laſt month of the Arabic year, is, according to d'Herbelot, almoſt entirely conſecrated to the performing certain *ſolemnities and ceremonies*, which are practiſed at *Mecca*, and the neighbouring mountain of *Arafah*. The tenth day, in particular, is called the Feſtival of the Victim or Sacrifice, there being few Mohammedans but what ſacrifice one or more ſheep that day [1]. The 11th, 12th, and 13th days are called *Taſchrie*, in which they *dry the fleſh of theſe victims* [2].

I have elſewhere [3] given an account of the Eaſtern way of drying their meat, and that it is ſaid that ſo dried it will keep two years. Conſequently this ſacred fleſh may be frequently eaten in the deſerts in their return, and even preſented to their friends reſiding in their ſeveral countries, as a religious curioſity, as Pitts tells us is done with the water of the Sacred Well in the temple of Mecca, which, though diſtributed in very ſmall portions, on their return, is received with great care, and abundance of thanks.

The *Mecca pilgrimage, and many of it's ceremonies*, are very well known to be of great antiquity, (far more ancient than the time of

[1] Pitts, in the page juſt cited. [2] P. 951, art. Dhoulhegiah. [3] Obſerv. vol. 1, ch. 4, obſ. 21.

Mohammed,) and to be the remains of Arab heatheniſm. Something of the ſame kind might obtain as early as the time of Moſes, and be the occaſion of the prohibition. It would not have ſuited the genius of the Moſaic diſpenſation, to have allowed them to have dried the fleſh of their peace-offerings, whether for thankſgiving, in conſequence of a vow, or merely voluntary, and have afterwards eaten the fleſh very commonly in a ſparing manner, or communicated only ſome ſmall portion of it to their particular friends: their peace-offerings were to be eaten, on the contrary, with feſtivity, communicated to their friends with liberality, and beſtowed on the poor with great generoſity, that they might partake with them on theſe ſacred repaſts with joy before the Lord[1]. To anſwer theſe views, it became requiſite to eat this fleſh while it was freſh; and theſe conſiderations are ſufficient to account for the precept, without recurring to thoſe moral and evangelical reaſons that are aſſigned by the learned and devout Mr. Ainſworth for the command. How benevolent and chearful the deſign of this inſtitution!

Observation XLVII.

When Boaz is repreſented as having provided vinegar for his reapers, into which they

[1] Deut. 16. 11.

might

might dip their bread [1], and kindly invited Ruth to ſhare with them in the repaſt, we are not to underſtand it of *ſimple vinegar*, but vinegar *mingled with a ſmall portion of oil*, if modern managements in the Levant be allowed to be the moſt natural comment on thoſe of antiquity.

For even the *Algerines* indulge their miſerable captives with a ſmall portion of oil to the vinegar they allow them with their bread, according to the account Pitts gives of the treatment he and his companions received from them, of which he complains with ſome aſperity.

I remember to have cited this paſſage in a preceding volume [2], but without conſidering it there, as giving a full view of what the ſacred hiſtorian is to be underſtood, I apprehend, to have expreſſed *in ſhort*, and therefore ſhall only here ſay, that Pitts's allowance was *nothing but a little* vinegar, *(about five or ſix ſpoonfuls,) half a ſpoonful of* oil, *with a ſmall quantity of* black biſcuit, *and a pint of water a day, together with a few olives* [3].

What the quality of the bread was, that the reapers of Boaz had, may be uncertain, but there is all imaginable reaſon to ſuppoſe the vinegar, into which they dipped it, was made more grateful by the addition of oil.

[1] Ruth 2. 14.
[2] Vol. 1. ch. 4. obſ. 52.
[3] P. 6.

OBSER-

Observation XLVIII.

When our Lord ſaid, "Whoſoever ſhall "give you a cup of water to drink, in my "name, becauſe ye belong to Chriſt, verily I "ſay unto you, he ſhall not loſe his re-"ward[1]," the general thought is plain to every Reader—that no ſervice performed to a diſciple of Chriſt, out of love to their Maſter, though comparatively ſmall, ſhould paſs away unrewarded; but we, in theſe more temperate climates, are ſometimes ready to think, that the inſtance our Lord mentions is of ſo very trifling a nature, that it appears *almoſt ludicrous*. But it certainly would not appear ſo *now* to an inhabitant of the Eaſt, nor did therefore, we have reaſon to believe, appear in that light to them to whom he immediately made that declaration—A cup of cold water is to them a refreſhment *not unworthy of notice*, though there are now, and were then, refreſhments that might be given of a very *ſuperior kind*.

The furniſhing travellers with water, is at this time thought a matter of ſuch conſideration, that many of the Eaſtern people have been at *conſiderable expence* to procure paſſengers that refreſhment.

"The reader, as we proceed," ſays Dr.

[1] Mark. 9. 41.

Chandler [1], " will find frequent mention of " *fountains*. Their number is owing to the " nature of the country and the climate. " The ſoil, parched and thirſty, demands " moiſture to aid vegetation; and a cloud- " leſs ſun, which inflames the air, requires " for the people the verdure, ſhade, and cool- " neſs, it's agreeable attendants. Hence they " occur not only in the towns and villages, " but in the fields and gardens, and *by the* " *ſides of the roads* and of the *beaten tracks* " *on the mountains*. Many of them are the " uſeful donations of humane perſons, while " living; or have been *bequeathed as legacies* " on their deceaſe. The Turks eſteem the " erecting them as meritorious, and ſeldom " go away, after performing their ablutions " or *drinking*, without *gratefully bleſſing the* " *name and memory of the founder*."

Then, after obſerving, that the method uſed by the antients of obtaining the neceſſary ſupplies of water ſtill prevails, which he deſcribes as done by pipes, or paved channels, he goes on, " When arrived at the deſtined " ſpot, it is received by a ciſtern with a " vent; and the waſte current paſſes below " from another ciſtern, often an ancient ſar- " cophagus. It is common to find a cup of " tin or iron hanging near, by a chain; or a " wooden ſcoop with an handle, placed in a " niche in the wall. The front is of ſtone

[1] Travels in Aſia Minor, p. 20.

" or marble; and in ſome, painted and de-
" corated with gilding, and with an inſcrip-
" tion in Turkiſh characters in relievo."

The bleſſing the name and memory of the builder of one of theſe fountains ſhows, that a cup of water is, in thoſe countries, by no means a *deſpicable* thing; there are, however, refreſhments that might be given of a much ſuperior quality. Such is *milk*: ſo when Siſera aſked Jael for a *little water to drink, becauſe he was thirſty*, ſhe opened a *bottle of milk*, and gave him drink, Judges iv. 19. So the mother of an Eaſtern prince, among other inſtructions, bade him " Give *ſtrong drink*
" to them that were ready to periſh, and
" *wine* to thoſe that were of heavy hearts," Prov. xxxi. 6.

The giving a thirſty traveller alſo a *watermelon*, ſuch as grow in great quantities on *Mount Carmel*, would be a much nobler refreſhment than a cup of water. The inhabitants, Egmont and Heyman inform us [1], ſpeaking of Mount Carmel, " chiefly em-
" ploy themſelves in improving their gardens,
" where they have, among other fruits, ex-
" cellent melons, and *paſteques*, which, in
" goodneſs and taſte, are not at all inferior
" to thoſe of *Naples* and the *Weſt-Indies*.
" The latter are called, in America, water-
" melons, and very properly, conſiſting of
" little elſe than a rind and delicious water.

[1] Vol. 2, p. 12, 13.

" The pulp of ſome is reddiſh, eſpecially " that part neareſt the center of the fruit, " where they have alſo ſmall ſeeds, the ſur- " face of which is blackiſh or reddiſh, and " beneath it a white, ſoft, and palatable ſub- " ſtance, and from whence a kind of oil is " expreſſed, of great uſe in colds, inflam- " mations, and cutaneous diſorders. The " *melons* which have a white pulp, are alſo of " a very agreeable taſte; but not ſo much " eſteemed as the other, probably more from " prepoſſeſſion than any ſolid reaſon. Both, " however, *may ſupply the place of drink*, as " they diſſolve in the mouth, quench the " thirſt, and are of a cooling quality."

A cup of water then is not ſo deſpicable a refreſhment in the Eaſt, as that the mention of it ſhould be *ridiculous*; there are, however, many refreſhments *far ſuperior*. It was a favour done them *comparatively ſmall*, but however not wholly *unworthy notice*. The donations of the devout Mohammedans is an energetic proof of it.

If from the Leſſer Aſia we paſs into Ægypt, and the ſouthern part of Arabia, under the conduct of *Niebuhr*, we ſhall find the providing water for the thirſty is conſidered as a work of conſiderable benevolence. " There " were upon this mountain," he ſays, " three " *madsjîls*, or little reſervoirs, which are al- " ways kept full of fine freſh water for the " uſe of paſſengers. Theſe reſervoirs, which " are about two feet and an half ſquare, and

" from

" from five to ſeven feet high, are round or " pointed at the top, of maſon's work, hav- " ing only a ſmall opening in one of the " ſides, by which they pour water into them. " Sometimes we find near theſe places of " Arab refreſhment a piece of a gourd-ſhell, or " a little ſcoop of wood. However, inſtead " of truſting to ſuch conveniences, travellers " would do better to carry a cup with them, " and even to have with them, in a long " journey, a bardák, or veſſel for water [1]." He often ſpeaks of theſe erections in Arabia.

As to Ægypt, he ſays, " Among the public " buildings of *Kahira*, thoſe houſes ought to " be reckoned, where they daily give water " *gratis* to all paſſengers that deſire it. Some " of theſe houſes make a very handſome ap- " pearance; and thoſe whoſe buſineſs it is to " wait on paſſengers are to have ſome veſ- " ſels of copper, curiouſly tinned, and filled " with water, always ready on the window " next the ſtreet [2]."

This is a farther confirmation of the juſtneſs of conſidering the giving a cup of cold water as a benevolent action of *ſome moment*, though it is *ſuppoſed* by our Lord to be of the *meaner kind*.

[1] Voy. tome 1, p. 274. [2] P. 97.

Observation XLIX.

Job ſpeaks of ſome poor people, ſo ſeverely oppreſſed with poverty, that they wanted bread, and fed on the wild herbs of the wilderneſs, particularly, according to our tranſlation, on mallows. *Biddulph* ſaw poverty producing the like effect in his travels.

It will be ſufficient to ſet down the two paſſages, the latter illuſtrating the former, at leaſt as to one point.

" Who cut up *mallows* by the buſhes, and " juniper-roots for their meat." Job xxx. 4.

So *Biddulph* ſays he " ſaw many poor peo- " ple gathering mallows, and three-leaved " graſs, and aſked them what they did with " it; and they anſwered, that it was all their " food; and that they boiled it, and did eat " it. Then we took pity on them, and gave " them bread, which they received *very joy-* " *fully*, and bleſſed God that there was bread " in the world [1]." This was in *Syria*, not far from Aleppo.

Whether mallows was one of the herbs Job preciſely meant may be doubted; it appears however to be a ſpecies of herb actually uſed as food by the very poor people of the

[1] Collection of Voy. and Trav. from the library of the Earl of Oxford, p. 807.

Eaſt.

Eaſt. And at the ſame time the joy they expreſſed, upon having a little *bread* given, ſhows that it was not any guſtfulneſs in thoſe herbs which they eat, which cauſed them to gather them, or the force of long-eſtabliſhed habit; but the extremity of want.

As Biddulph went to Jeruſalem, ſome time before the tranſlation of the Bible was undertaken by the command of King James Iſt, the obſervation he made, of the poor people's eating mallows in Syria, might engage thoſe learned men ſo to render the word uſed in that paſſage of the book of Job.

I have elſewhere [1] taken notice of the different opinions of the learned, concerning the tree or ſhrub which our tranſlators ſuppoſed was the *juniper*; and I expreſſed my regret that the knowledge of the natural hiſtory of the Eaſt is ſo imperfect: and as I have ſince remarked an article in d'Herbelot's Bibliotheque Orientale, which probably refers to this tree, I would here ſet it down, though unhappily the particular ſpecies of the tree is not thereby expreſsly determined.

" Gadha and gadhat, a ſort of tree, nearly " reſembling the tamariſk, which grows in " the ſandy deſerts. Camels are very fond " of it's leaves, which nevertheleſs are apt " to give them the gripes. The wood of " theſe trees is extremely proper to burn into " charcoal, which has the property of long

[1] Obſerv. vol. 2, ch. 10, obſ. 21.

" preſerving fire; on which account it is " carried into their cities, where there is a " great ſale for them.

" Wolves very commonly lurk among theſe " trees, which has given riſe to a common " ſaying among the Arabs, when they would " prevent their camels eating the leaves of " theſe trees, the wolf is near the gadha [1]."

This doth not determine, whether this tree is a ſpecies of the *juniper*, or not, but it ſhould ſeem to be meant in the Scriptures by that word which our verſion renders *juniper*. It grows in the *deſerts*; it's coals *long retain fire*; and it grows to a ſize capable of *ſhading* a perſon from the heat, ſince it is called a tree.

The other properties that are mentioned: it's affording food to camels, of which they are very fond; but which is apt to gripe them; and the frequent concealment of wolves among trees of this ſpecies; may make it ſtill more eaſy, for thoſe that travel with camels through the Eaſtern deſerts, to determine whether the tree that anſwers this deſcription of d'Herbelot, and that of the Scriptures, is the *juniper*, or not. And I would hope, it may not be long before ſome curious traveller may aſcertain this matter.

I take no notice, here, of another ſuppoſed property of this tree, according to our verſion of Job xxx. 4, in which ſeveral other

[1] P. 356.

tranſlations

tranſlations concur, and that is, that it's *roots* are capable of being made uſe of *for food*. For I much queſtion whether the *roots* of the *juniper*, or of any other tree in thoſe deſerts, can afford nouriſhment to the human body, on the one hand; and on the other, I would obſerve, that the interlineary tranſlation of *Arias Montanus* ſuppoſes, that the meaning of the paſſage is, that they uſed the roots of the tree in queſtion for *fewel*. And certainly the ſame Hebrew letters may as well ſignify the one as the other—that they uſed thoſe roots for *warming themſelves*, as *for bread*.

The reaſon, I preſume, that has inclined ſo many to underſtand the word as our tranſlators have done, has been, in part, a not knowing how far the roots of this tree of the deſerts might be uſed for food, by theſe miſerable outcaſts from ſociety; and, on the other hand, that they could not want fire in thoſe ſultry deſerts, for the purpoſe of *warming* themſelves. But as Irwin complains not unfrequently of the cold of the night, and ſometimes of the day, in the deſerts on the Weſt ſide of the Red-Sea; ſo, in an appendix to the Hiſtory of the Revolt of Aly Bey, very lately publiſhed, we find the Arabs that attended the author of that journal, through the deſerts that lay between *Aleppo and Bagdat*, were conſiderably incommoded with the cold.

But if it were ſo with the poor wretches

Job

Job mentions, why, it may be aſked, are the roots of the juniper mentioned? Do we not find in the Travels of *Rauwolff*, publiſhed by Mr. *Ray*, that in the wilderneſs, on the eaſtern ſide of the Tigris, they went out of doors and gathered dry boughs, and ſtalks of herbs, to dreſs ſome food with, without mention of *roots* of any kind of trees? and doth not *Thevenot* mention the gathering *broom* for boiling their coffee, and warming themſelves, in the wilderneſs going from Cairo to Mount Sinai? Why then any mention of *juniper* as uſed for fewel? I would anſwer, that much ſlighter fewel would do for travellers that were well clothed, and wanted only to ſtay a little while to take ſome refreſhment, than would do for poor ſtarving and almoſt-naked creatures, whoſe continued abode was in the deſerts. At the ſame time, it ſhould ſeem, in the moſt deſtitute ſtate, without *proper tools* to cut down trees there, ſo that the moſt ſubſtantial, laſting and comfortable fewel they could procure, might well be the roots, and refuſe part of thoſe gadha trees (whatever that word in d'Herbelot means) which were cut down to be made into charcoal, for the uſe of thoſe towns that laid on the borders of that deſert into which the outcaſts mentioned by Job retired. To *depend* on the chips, and caſt-away wood that others cut, to warm themſelves in their *naked* ſtate, muſt be great wretchedneſs.

OBSER-

Observation L.

I have, in a preceding volume, taken notice of the Eaſtern way of *churning*, which is done by putting the cream into a goat's ſkin turned inſide out, which the Arabs ſuſpend in their tents, and then preſſing it to and fro, in one uniform direction, quickly occaſion a ſeparation of the unctuous from the wheyey part [1]. But there is another way, it ſeems, of churning in the Levant, which is by a man's treading upon the ſkin, which anſwers the ſame purpoſe: this Dr. *Chandler* took notice of in his way from Athens to Corinth [2].

Grapes, it is well known, are wont to be trodden with the feet, when they want to make wine. Dr. Chandler ſaw it practiſed near Smyrna, juſt as he left Aſia. *Black grapes were ſpread on the ground in beds, and expoſed to the ſun, to dry for raiſins; while, in another part, the juice was expreſſed for wine, a man, with feet and legs bare, treading the fruit in a kind of ciſtern, with an hole or vent near the bottom,* and a veſſel beneath it to receive the liquor [3].

The Scriptures which mention the *treading grapes* [4] for wine, inform us that *olives* alſo

[1] Shaw, p. 168. D'Arvieux gives a ſimilar account. [2] Travels in Greece, p. 217. [3] P. 2. [4] Neh. 13. 15. Iſ. 63. 2. Judges 9. 27, &c.

were

were trodden, to get the oil contained in them [1]. Whether any previous preparation was made uſe of in thoſe ancient times, we are not told; but it ſeems certain *mills* are now uſed for preſſing and grinding the olives, (according to Dr. Chandler,) which grow in the neighbourhood of *Athens*. Theſe mills are in the town, and not on the ſpot in which the olives grow; and ſeem to be uſed, in conſequence of it's being found, that the mere weight of the human body is inſufficient for an effectual extraction of the oil.

The treading of grapes then, and olives, are well known facts, but Dr. Chandler is the firſt, ſo far as I have obſerved, that has given us an account of the way of *treading on ſkins of cream*, by men, in order to ſeparate the butter from it's more watery part: and deſerves attention, not only on account of the novelty of the obſervation; but as it may, poſſibly, throw ſome light over a paſſage of Job, which I never ſaw well accounted for: "When I *waſhed my ſteps with butter*, and the "rock poured me out rivers of oil [2]."

Commentators have obſerved, what every ſenſible reader muſt have perceived without their help, that great plenty of butter and oil, in his poſſeſſion, is what is meant in this paſſage; but none, that I know of, have given any tolerable account of the *ground* of his repreſenting this exuberance of butter, produced by his kine, after this manner.

[1] Mic. 6. 15. Deut. 33. 24. [2] Ch. 29. 6.

The

The way in which a great man was to paſs was ſometimes *ſwept*, ſometimes *ſtrewed with flowers*, ſometimes *watered*, and might, poſſibly, ſometimes be moiſtened with waters of an *odoriferous kind*; but was it ever moiſtened with melted butter? The feet were ſometimes anointed with oil, in which odoriferous ſubſtances had been infuſed [1], but was butter ever applied to them?

May we not rather ſuppoſe there is a reference, in theſe words of Job, to the treading ſkins of cream under their feet, when they had very large quantities which they wanted to churn?

When a ſmall quantity of grapes are to be ſqueezed, it may be done commodiouſly enough *by the hand*: after this manner Pharaoh's butler ſuppoſed he ſqueezed out new wine into the royal cup, Gen. xl. 11. This indeed was only a viſionary ſcene, but it is to be ſuppoſed to be a natural one. So when there was a quantity of cream, ſuch as a poor Arab may be ſuppoſed to be poſſeſſed of, it was put into a ſkin, ſuſpended in his tent, and the whole proceſs conducted by the females belonging to it; but when the number of a man's milch-cattle was large, it became requiſite to put the cream into a number of ſkins, on which he might tread, and by that means produce a *large quantity* of butter. This ſeems to me no improbable account,

[1] Luke 7. 37, 38, 46.

and

and by no means an unnatural explanation of the phraſe, *I waſhed my ſteps with butter.*

Greece is indeed conſiderably diſtant from the land of Uz; and the age in which Job lived far removed from our times: but as a ſkin, which Dr. *Chandler* ſaw uſed in Greece, is ſtill the churning-veſſel uſed by the Arabs of the Holy-Land, as well as of Barbary, and conſequently, as the cuſtoms of the Arabs ſo little vary, the uſe of a ſkin for churning, though uſed in our times too, is to be underſtood to be very ancient; and the ſame reaſons that might induce the more opulent Greeks to tread their cream, rather than to confine themſelves to the motion the Arabs generally uſe, might make the richer inhabitants of the more Eaſtern countries do the like, and conſequently Job, who abounded in cattle.

The expreſſion, it muſt be allowed, is highly figurative, but not more ſo than what may be ſuppoſed to ſuit Oriental poetry.

The word *waſhing*, when uſed *poetically*, certainly is not confined to the cleanſing the feet by ſome *purifying* fluid, for the dipping the feet in human blood ſhed in war, which, according to the Moſaic law, was a moſt defiling thing, is in a Jewiſh poetic writer ſtyled, notwithſtanding, a waſhing the feet, Pſ. lviii. 10. The plunging the feet then into cream, or butter, may, without queſtion, be equally called waſhing the feet in butter, and walking in it waſhing the *ſteps*.

But it may be ſaid, there is a wide difference

ference in the two caſes: in walking round and round upon a number of ſkins filled with cream, which, after a time, in part becomes butter, the feet comes not *into contact* with either, whereas the Pſalmiſt ſpeaks of dipping the *naked* foot into the blood of the ſlain.

In anſwer to this, not to ſay that it is by no means certain, that David thought particularly of the foot being bare, when dipped in the blood of the wicked; and that, on the contrary, the feet and legs of warriors of that ancient time were covered, ſometimes with defenſative armour of braſs [1]: Jonah, in a prayer, or divine hymn, ſaith, "The waters "compaſſed me about even to the ſoul: the "depth cloſed me round about, *the weeds* "*were wrapt about my head.*" Now the weeds of the ſea came not into contact with his head, when in the belly of the fiſh. Job then might as well, in the glowing language of Eaſtern poetry, be ſaid to waſh his feet in butter, as Jonah ſay, that the weeds were wrapped about his head: though no contact in either caſe.

Before I finiſh this article, I beg leave to touch on another paſſage of this ancient poem, which the management that obtains in theſe countries may ſerve to illuſtrate: "He ſhall "not ſee the rivers," ſays Zophar, "the "floods, the brooks of *honey and butter* [2]."

[1] 1 Sam. 17. 6. [2] Job 20. 17.

We,

We, in theſe cooler countries, have no great notion of butter being deſcribed as ſo extremely liquid; it appears among us in a more ſolid form. But as the plentiful flowing of *honey*, when preſſed from the comb, may be compared, in ſtrong language, to a little river, as it runs into the veſſels in which it is to be kept; ſo, as they manage matters, *butter* is equally fluid, and may be deſcribed after the ſame way: ſo Dr. Shaw, after giving an account of making butter in a ſkin, ſays, "A great quantity of butter is "made in ſeveral places of theſe kingdoms [1]; "which, after it is boiled with ſalt, (in order "to precipitate the hairs and other naſtineſſes "occaſioned in the churning,) they put into "jars, and preſerve it for uſe. Freſh butter "ſoon grows ſour and rancid [2]." Other authors give a like account.

Streams of butter then, poured, when clarified, into jars in which it is preſerved, might as naturally be compared to rivers, as ſtreams of honey flowing, upon preſſure, into other jars, in which that other great article of Eaſtern diet was wont to be kept, for after-uſe—*The wicked man ſhall not ſee the* rivulets, *much leſs the* rivers, *leſs ſtill the* torrents *of honey and butter which the upright man may hope to enjoy*: for ſuch ſeems to be the gradation, and it is ſo expreſſed in the interlineary Latin tranſlation of Pagnin, reviſed by Montanus.

[1] Thoſe of Barbary.

[2] P. 169.

Unluckily

Unluckily the beauty of the *climax* is loſt in our tranſlation. Inſtead of continuing to riſe, it ſinks in the cloſe—ending with *brooks*, after having mentioned *rivers* and *torrents*. The Vulgate uſes only two of the words, rivulets and torrents, and by thus ranging them doth not deſtroy the energy of the gradation, though it makes it leſs complete.

Observation LI.

Dr. Chandler tells us[1], *that ſome* dried figs, *which he purchaſed*, (in his travels in the Leſſer Aſia,) *were* ſtrung like beads, *and that he found them extremely good as well as cheap:* is it not probable then, that thoſe *collections of figs*, which the Scriptures mention, were ſtrings of this dried fruit, rather than *cakes* or *lumps*, as our tranſlators render the original word[2]?

Dried figs, when cloſely packed, will certainly adhere together, and may be called cakes or lumps of figs, as is viſible to every one that has viſited our Engliſh ſhops where they are ſold; and from thence our tranſlators ſeem to have derived their ideas. But it doth not follow from thence, that they appear in the like form in the countries where they are

[1] P. 215. [2] A marginal note of the Biſhops' Bible is, "Or poundes. So many figges as cleave togea-" ther like a cake, are called a cake."

actually dried, and laid up among their other *ſtores*, for their own conſumption.

Two circumſtances ſeem to ſhew that theſe ideas are not exact. In the firſt place, they ſeem to be ſpoken of as parcels of nearly the ſame ſize: *Abigail carried to David two hundred cakes of figs*, 1 Sam. xxv. 18. What notion can a reader form of the quantity of figs, if the *accidental* lumps of adhering figs were meant? Some lumps are ten times, it may be, larger than others, when they are taken out of the veſſel in which they have been packed, and ſtrongly ſqueezed together. A more determinate notion ſeems to have been intended to be conveyed by that term. So alſo when a *lump* of figs was ordered to be applied to Hezekiah's boil, 2 Kings xx. 7.

A ſecond thing is, that when a part of ſuch a parcel is ſpoken of, a word is uſed which ſignifies [1] *cutting*: but cutting can by no means be neceſſary to divide a *lump of our figs* into parts. Nothing is more eaſily divided. But a ſtring of figs might *require* cutting.

The Doctor has ſaid nothing of the *number* of figs uſually put on one ſtring, or of the *weight* of one of theſe ſtrings. It ſhould ſeem they were but *ſmall*, ſince Abigail carried David twice as many ſtrings of figs as dried bunches of grapes, 1 Sam. xxv. 18.

[1] Pelach. 1 Sam. 30. 12.

Future

Future travellers, perhaps, may aſcertain theſe points with ſo much preciſion as may ſatisfy the curious.

I muſt however farther add, that I have ſomewhere met with an account, though I cannot cite the paſſage, that ſome of the people of thoſe countries preſs their dried figs into veſſels of a determinate ſize, which muſt enable them to make their lumps of figs equal to each other, and of a well-known bigneſs. But even in this caſe it cannot be neceſſary to part them by *cutting*.

Observation LII.

Melons, which are now ſo *common*, and at the ſame time in the *higheſt eſteem* in the Eaſt, are contemporary with grapes, with pomegranates, and with figs; one would be inclined then to imagine, that they have been introduced into the Holy-Land ſince the time Moſes ſent Joſhua, and the other ſpies, from the wilderneſs of *Paran*, to examine, and bring back an account of it's productions; as writers tell us many other uſeful plants have been imported from other places into that country, or at leaſt it's neighbourhood [1].

Melons, according to *Sir John Chardin*, are the moſt excellent fruit that they have in *Perſia* [2]; and he tells us the ſeaſon for eating

[1] See Dr. Shaw, p. 341. [2] Voy. de M. Chardin, tome 2, p. 18.

them holds four months [1]. Dr. Shaw obſerved that *muſk and water-melons* began to be gathered the latter end of June in *Barbary* [2], conſequently a month or more before either pomegranates, the common kind of fig, or the grape, begin to ripen. But if they hold four months, or about half ſo long only, they muſt have been found in the time of the *firſt ripe* grapes [3], when the ſpies were ſent out. Agreeable to this, Dr. Richard Chandler mentions *figs*, *melons*, ſuch as are peculiar to hot climates, (I ſuppoſe he means water-melons,) and *grapes*, in large and rich cluſters, freſh from the vineyard, were ſerved up to him in Aſia Minor, at the cloſe of a repaſt at noon, in the month of *Auguſt*.

They certainly *now* grow in the Holy-Land. It is the fruit which Egmont and Heyman ſelected from all the reſt that they found growing on Mount Carmel, as the ſubject of panegyric, being in themſelves ſo excellent, and ſo much cultivated there [4].

" Doubtleſs," ſays Dr. Shaw, " the *wa-*
" *ter-melon*, or angura, or piſtacha, or dil-
" lah, as they call it here, is providentially
" calculated for the *ſouthern* countries, as it
" affords a cool refreſhing juice, aſſuages thirſt,
" mitigates feveriſh diſorders, and compen-
" ſates thereby, in no ſmall degree, for the

[1] P. 19. [2] P. 141. [3] For the grape, according to Shaw, begins to ripen in Barbary towards the end of July, p. 146. [4] Vol. 2, p. 12.

" exceſſive

" exceſſive heats, not ſo much of theſe as of " the more ſouthern diſtricts [1]."

Surely, if they had *then* grown in that country, the ſpies would have carried a ſample of this refreſhing fruit to the camp of Iſrael in Paran! as eaſy to be conveyed thither as any of thoſe they brought to Moſes. In fact melons are now carried to very diſtant places. *The beſt melons*, according to Sir John Chardin, *grow in Coraſſon, near the Little Tartary. . . . They bring them to Iſpahan for the king, and to make preſents of. They are not ſpoiled in the carrying, though they are brought above thirty days journey.* He adds, *that he had eaten, at Surat in the Indies, melons that had been ſent from Agra. This*, he obſerved, *was ſtill more extraordinary. They were carried by a man on foot, in baſkets, one in a baſket, being very large, which baſkets were* hanged on a pole, *one at each end, the pole being laid on one of his ſhoulders, from whence, for eaſe, he ſhifted it to the other from time to time. Theſe people go ſeven or eight leagues a day with their load.*

The way of carrying the cluſter of grapes, from the valley of Eſhcol, did not much differ [2]. It would have been as eaſy to have carried ſome of the *melons* after this Perſian manner, or in a baſket between two, or as they did the uncured figs and pomegranates: their carrying none ſeems to ſhow they then

[1] P. 141. [2] Numb. 13. 23.

did not grow in that country, though they do now in plenty, and are ſo much valued as to be diſtinctly mentioned, when other fruits are taken no notice of.

It may even, poſſibly, be doubted whether they then commonly grew in *Ægypt*, notwithſtanding that, according to our tranſlation, the Iſraelites, in the Wilderneſs, regretted the want of them there: "We remember the fiſh which we did eat in Ægypt freely, the cucumbers, and *the melons*, and the leeks, and the onions, and the garlick," Numb. xi. 5. I have elſewhere ſhown that the juſtneſs of our verſion may be queſtioned, as to ſome other things mentioned here[1]; and perhaps the ſecond of the words uſed to deſcribe the vegetables they longed after has been miſ-tranſlated.

It is true, they are now in great numbers, and in great variety, in Ægypt: but ſome of them, we are poſitively aſſured, have been introduced into that country, from other places, and ſome of them not very many ages back. Perhaps none of the *more delicious* of the melon-kind were aboriginal, or introduced ſo early as the time of Moſes. The Septuagint, which is known to be an Ægyptian tranſlation, ſuppoſed fruit of the melon-kind was meant by the *Hebrew* word[2], which appears no where elſe in the Old Teſtament:

[1] Obſerv. vol. 2, ch. 9, obſ. 14.
[2] For they tranſlate it πεπονας.

but

but it is to be remembered, that great improvements might have been, and doubtleſs actually were made, in the introducing foreign plants into Ægypt, between the time of *Moſes* and that of *Ptolemy Philadelphus*. All, perhaps, that can be certainly ſaid about it is, that if theſe water-melons were common in Ægypt, in the time the children of Iſrael ſojourned there, it can be no wonder that they longed for them in thoſe ſultry deſerts; and that as improvements went very ſlowly on in thoſe very early times, they might not have been introduced into the land of Canaan, when the ſpies took a ſurvey of it. Had they found it there, they would, no doubt, have brought a ſpecimen of this fruit to Moſes and Iſrael in the Wilderneſs. Nor would it have been unmentioned, in thoſe paſſages that ſpeak of the fertility of the country promiſed to the patriarchs.

It may be amuſing to ſubjoin Maillet's account of this kind of fruit, in it's preſent ſtate, in Ægypt[1]. *Among the different kinds of vegetables, which are of importance to ſupply the wants of life, or to render it more agreeable,* he tells us, *is the melon, which, without diſpute, is there one of the moſt ſalutary and common among them. All the ſpecies that they have in Europe, and in the ſea-ports of the Mediterranean, are to be found in Ægypt. Beſides them, there is one, whoſe ſubſtance is green*

[1] Lett. 9, p. 11, 12.

and very delicious. It grows round like a bowl, and is commonly of an admirable taſte. There are alſo water-melons, extremely good. But, above all the reſt, at Cairo and it's neighbourhood, they boaſt of a ſpecies of melons, pointed at each end and ſwelling out in the middle, which the people of the country call Abdelarins. This is an Arabian word, which ſignifies the Slave of Sweetneſs. In fact theſe melons are not to be eaten without ſugar, as being inſipid without it. Macrifi *ſays this laſt kind was formerly tranſported hither, by a man whoſe name they bear.... They give it to the ſick, to whom they refuſe all other kinds of fruit. The rind is very beautifully wrought; it's figure very ſingular; as well as the manner of ripening it, which is by applying a red-hot iron to one of it's extremities. The people of the country eat it green as well as ripe, and in the ſame manner as we eat apples. Theſe melons, of a foreign extraction, continue two whole months, and grow no where elſe in Ægypt. They ſay the ſame ſpecies is found in Cyprus.*

Observation LIII.

The royal city of *Samaria* was ſo ſeverely diſtreſſed, when a certain king of *Syria* beſieged it, that we are told *an aſs's head then ſold for fourſcore pieces of ſilver, and the fourth part of a cab of* doves-dung *for five pieces*[1]: this laſt article has been thought to be ſo unfit

[1] 2 Kings 6. 25.

for

for food, that it has been very *commonly* imagined, I think, that a ſpecies of *pulſe* was meant by that term [1]; nevertheleſs, I cannot but think it much the moſt *probable*, that proper *doves-dung* was meant by the prophetic hiſtorian, ſince though it can hardly be imagined it was bought *directly* for food, it might be bought for the purpoſe of more *ſpeedily* raiſing a ſupply of certain eſculent vegetables, and in greater quantities, which muſt have been a matter of great conſequence to the Iſraelites, ſhut up ſo ſtraitly in Samaria.

Had the *kali* of the Scriptures been meant, how came it to paſs that the common word was not made uſe of? *Joſephus* and the *Septuagint* ſuppoſe that proper doves-dung was meant, and the following conſiderations may make their ſentiment appear far from improbable.

All allow that *melons* are a moſt refreſhing food, in thoſe hot countries. And *Chardin* ſays, *melons are ſerved up at the tables of the luxurious almoſt all the year; but that the proper ſeaſon laſts four months, at which time they are eaten by the common people. They hardly eat any thing but melons and cucumbers at that time.* He adds, *that during theſe four melon months, they are brought in ſuch quantities to Iſpahan, that he believed more were eaten in*

[1] *Bochart* has taken a great deal of pains to ſupport this notion, though by no means with equal ſucceſs.

that

that city in one day, than in all France in a month [1].

On the other hand, he tells us, in another volume, *that they have a multitude of dove-houſes in Perſia, which they keep up more* for their dung *than any thing elſe. This being the ſubſtance with which they manure their melon-beds, and which makes them ſo good and ſo large* [2].

Now if melons were half ſo much in requeſt in thoſe days [3] in Judæa, as they are now in Perſia, it might be natural enough to expreſs the great ſcarcity of proviſions there, by obſerving an *aſs's head*, which, according to their law was an *unclean animal*, ſold for fourſcore pieces of ſilver; and a ſmall quantity of that *dung* that was moſt uſeful to *quicken* vegetation, as well as to increaſe thoſe productions of the earth which were ſo deſirable in thoſe hot climates, that a ſmall quantity, I ſay, of that ſubſtance ſhould, in ſuch circumſtances, be ſold for five ſuch pieces. At leaſt it is probable thus the *Septuagint and Joſephus* underſtood the paſſage, if we ſhould think it incredible that melons were in very common uſe in the days of *Joram* king of Iſrael. Joſephus, in particular, ſays this dung was purchaſed for it's ſalt, which can hardly mean to be uſed, by means of ſome preparation, as *table-ſalt*, but as con-

[1] Voyages, tome 2, p. 19. [2] Tome 3, p. 91.
[3] *Many generations* after the time of Moſes and the ſpies.

taining

taining ſalt proper for manuring the earth. The prophet *Eliſha*, in that very age, put ſalt into a ſpring of water, to expreſs the imparting to it the quality of making the land watered by it *fruitful*, which land had been before *barren*, 2 Kings ii. 19—22, to which event *Joſephus* could be no ſtranger.

It has been objected to this interpretation—that the doves-dung was for manure, (for this interpretation is not a *new* one, but wanted to be *better illuſtrated*,) that there could be no room for growing any kind of vegetable food within the walls of a *royal city*, when beſieged; but has any one a right to take this for granted? when it is known that there is a good deal of ground unbuilt upon *now* in the royal cities of the Eaſt; that Naboth had a vineyard in Jezreel[1], a place of royal reſidence a few years before; that Samaria was a new-built city[2]; and that, in the time of diſtreſs, every void place might naturally be made uſe of to raiſe a ſpecies of food, that with due cultivation, *in our climate*, is brought to perfection, from the time of it's ſowing, in four months, and at the ſame time is highly refreſhing. When we reflect on theſe things, the ſuppoſition appears not at all to be improbable.

We know nothing when the ſiege commenced, or how long it continued; that of *Jeruſalem*, in the time of *Zedekiah*, laſted, it

[1] 1 Kings 21. 1. [2] Ch. 16. 24.

ſhould

ſhould ſeem, a year and half [1]; but the time that this dung was purchaſed, at ſo dear a rate, we may believe was early in the ſpring, for then they begin to raiſe melons at Aleppo, and as they were then ſo oppreſſed with want, it is probable that it was not long after that they were delivered.

This explanation will appear leſs improbable, if we recollect the account I have given, in a preceding volume [2], of the ſiege of Damiata, where ſome of the more delicate Ægyptians pined to death, according to de Vitriaco, though they had a ſufficiency of corn, for want of the food they were uſed to, *pompions*, &c. The Iſraelites might be willing then, had their ſtores been more abundant than they were found to have been, to add what they could to them, and eſpecially of ſuch grateful eatables, as *melons*, &c.

Observation LIV.

They that are acquainted with the Greek and Roman Claſſics, and particularly with *Horace*, know how common it was with them to unite the fragrancy of *flowers* and ſweet-ſcented *leaves* with the pleaſures of wine; but they may not be ſo ſenſible, that it has been practiſed by the Eaſtern nations too: they

[1] 2 Kings 25. 1.
[2] Obſerv. vol. 2, ch. 9, obſ. 12.

may,

may, poſſibly, have ſuppoſed that they made ſuch a free uſe of artificial perfumes, as to cauſe theſe natural vegetable odours to be neglected.

But a paſſage in the apocryphal author of the Wiſdom of Solomon, who, whoever he was, was undoubtedly an Eaſtern writer, ſhows the contrary: "Let us fill ourſelves with coſtly "wine and ointments: and let no *flower of* "*the ſpring* paſs by us. Let us crown our- "ſelves with roſe-buds before they be wither- "ed." Ch. ii. 7, 8.

Here, inſtead of citing any paſſage from Weſtern writers, I would ſet down the following paſſage from d'Herbelot. "*Keſſai* one "day preſented himſelf at the door of the "apartment of Al Mamon [1], to read one of "his lectures. The prince, who was at table "with his companions, wrote him a diſtich, "upon a leaf of *myrtle*, the ſenſe of which "was: There is a time for ſtudy; and a "time for diverſion. This is a time I have "deſtined for the enjoyment of friends, wine, "roſes and myrtle. *Keſſai* having read this "diſtich, anſwered it upon the back of the "ſame myrtle-leaf, in four lines, the mean- "ing of them as follows: If you had under- "ſtood the excellence of knowledge, you "would, without doubt, have preferred the "pleaſure that gives, to what you at pre-

[1] The ſon of the then reigning khalife, the celebrated Haroun al Raſchid.

"ſent

" ſent enjoy in company; and if you knew
" who it is that is at your door, you would
" immediately riſe, and come and proſtrate
" yourſelf on the ground, praiſing and thank-
" ing God for the favour he had beſtowed
" upon you. Al Mamon had no ſooner read
" theſe verſes, than he quitted his company,
" and came to his preceptor [1]."

Here we ſee *the roſe and the myrtle* made uſe of in a princely drinking bout.

In like manner one of the volumes of the Arabian Night-Entertainments mentions myrtles, ſweet-baſil, lilies and jeſſamine, and other pleaſant flowers and plants, as purchaſed in the time of a grand entertainment, in the days of the ſame khalife, Haroun al Raſchid, along with wine, meat, various kinds of fruits and confections [2].

This confirms the propriety of the apocryphal account in general, but unluckily gives no illuſtration to the ſpring-flowers which he mentions, *roſes* not being properly deſcribed as *early* flowers, they with us in England belonging to the *middle of the ſummer*, and lilies and jeſſamine being *contemporary* with the roſe, or nearly ſo. But it is to be remembered that roſes flower in April in Judæa, and conſequently jeſſamine, &c.

What is more, among the vegetable ornaments worn by the *Aleppine* ladies on *their* heads, we find much earlier flowers made uſe

[1] P. 961, art. Keſſai. [2] Vol. 1, N° 28.

of.

of. Narciſſuſes, violets, and hyacinths, which Dr. Ruſſell tells us bloſſom in the Eaſt very early in the ſpring[1]; and are uſed by the women to decorate their head-dreſs, along with many other flowers which he mentions[2], ſome of them late blowers. And ſuch very early flowers might be in uſe among the gay people of the Jewiſh nation in their drinking bouts, and this writer might deſign to point out the continuation of theſe joyous aſſemblies, uſing the earlieſt flowers of the ſpring, with the roſe-buds of ſummer, in their different ſeaſons.

Observation LV.

The *burning of perfumes* is practiſed now in the Eaſt in times of feaſting and joy, and there is reaſon to believe the ſame uſage obtained anciently in thoſe countries.

Niebuhr, in the firſt volume of his *Travels*, giving an account of the obſervation of a Mohammedan feſtival called *Araſa*, or *Kurban*, and taking notice that it laſts two or three days, and that the peaſants during that time bring nothing to the market, ſo that every one is obliged to get on the vigil of the feaſt all the proper proviſions for it, goes on to inform his readers[3], *that they bought for* their *Mohammedan domeſtics flour, ſugar, and*

[1] P. 13. [2] P. 28. [3] P. 307. Voy. en Arabie, & en d'autres pays circonvoiſins.

honey

honey for the making of cakes, as alſo a ſheep; they were even provided with káad [1]. Then, after giving a farther account of the public manner of celebrating the feſtival, with a ſolemn proceſſion, and military exerciſes, he adds, " After which every one returned home, " feaſted, chewed káad, burnt *fragrant ſub-* " *ſtances* in his houſe, ſtretched himſelf at " length on his ſofa, lighted his kiddre, or " long pipe, with the greateſt ſatisfaction [2]."

That the ſame obtained anciently among thoſe in affluent circumſtances, at leaſt in times when they particularly enjoyed themſelves, appears, I think, from the 16th of Ezekiel, ver. 13, 15, 18, 19. " Thus waſt " thou decked with gold and ſilver, and thy " raiment was of fine linen, and ſilk, and " broidered work; thou didſt eat fine flour, " and honey, and oil: and thou waſt exceed- " ing beautiful, and thou didſt proſper into " a kingdom. But thou didſt truſt in thine " own beauty, and playedſt the harlot . . . . " and tookeſt thy broidered garments, and " coveredſt them, (thine idols:) and thou haſt " ſet mine oil, and mine incenſe before them. " My meat alſo which I gave thee, fine flour, " and oil, and honey, wherewith I fed thee,

[1] This is a vegetable production the Arabians are very fond of chewing. He deſcribes it in p. 299, where he tells us they are young ſhoots of a tree, which the Arabians chew, as the Indians do their *betel*. He found them placed in little bundles on the ſopha of the *Dola* of *Taäs*, but he remarks that he could not reliſh this Arabian delicacy.

[2] P. 308.

" thou haſt even ſet it before them for a " ſweet ſavour: and thus it was, ſaith the " Lord God."

Here we ſee *honey and oil,* along with fine flour, uſed by this lady in her proſperity, as was prepared for their Mohammedan domeſtics in a time of Arabian rejoicing; and ſhe is upbraided with giving to her idols what God had beſtowed upon her for *her own* uſe and ſatisfaction, *broidered garments, lamps of oil,* and incenſe, *as well as meat, fine flour, oil and honey.*

Observation LVI.

Haſſelquiſt takes notice of what appears to us an odd cuſtom in Ægypt, which he ſuppoſes is very ancient, though he doth not apply it to the illuſtration of any paſſage of Scripture: it ſhould ſeem, however, to be referred to by Solomon in the book of Proverbs.

He ſaw, he ſays, *a number of women, who went about inviting people to a* banquet, *in a ſingular, and, without doubt, very ancient manner. They were about ten or twelve, covered with black veils, as is cuſtomary in that country. They were preceded by four eunuchs: after them, and on the ſide, were moors with their uſual walking ſtaves.* He ſays, *as they were walking, they all joined in making a noiſe, which he was told ſignified their joy, but which he could not find reſembled a joyful or pleaſing ſong. The ſound*

was ſo ſingular, as that he found himſelf at a loſs to give an idea of it to thoſe that never heard it. It was ſhrill, but had a particular quavering, which they learnt by long practice[1].

The paſſage in the Proverbs, which ſeems to allude to this practice, is the beginning of the ninth chapter: Wiſdom . . . . " hath killed " her beaſts; ſhe hath mingled her wine; " ſhe hath alſo furniſhed her table. She " hath *ſent forth her maidens*: ſhe crieth upon " the higheſt places of the city, Whoſo is " ſimple let him turn in hither: as for him " that wanteth underſtanding, ſhe ſaith to " him, Come, eat of my bread, and drink of " the wine which I have mingled."

Here the reader obſerves, that the *invitation* is ſuppoſed to be made by *more than one* perſon; that they were of the *female ſex* that were employed in the ſervice; and that the invitation is ſuppoſed not to have been, as among us, a *private* meſſage, but *open* to the notice of all. Whether it was with a ſinging tone of voice, as now in Ægypt, does not, determinately at leaſt, appear by the word here made uſe of, and which is tranſlated crieth: " She crieth (by her maidens) upon the " higheſt places of the city[2]."

[1] P. 56.

[2] The *Romans* in the Eaſt, it ſhould ſeem, from the term made uſe of by St. Matthew, ch. 22. 2, ſent their invitations by *men-ſervants*; not *women*, as is the modern Ægyptian practice: and, according to St. Luke, ch. 14. 17, only *one* meſſenger, inſtead of many.

It

It may not be improper to add, that though the Eaſtern people now eat out of the diſhes oftentimes, which are brought in ſingly, and follow one another with great rapidity, not out of plates [1], yet many leſſer *appendages* are placed round about the table by way of preparation, which ſeems to be what is meant by the expreſſion, *ſhe hath alſo furniſhed her table* [2]: in one word, *all things were then ready* [3], and the more diſtant kinds of preparation had been followed by the nearer, 'till every thing was ready, ſo as that the repaſt might immediately begin.—The cattle were killed, the jars of wine emptied into drinking veſſels, and the little attendants on the great diſhes placed on the table.

Observation LVII.

The heat of the countries of the Eaſt is ſo great, that their inhabitants, it ſhould ſeem, take great pleaſure in repairing to places of

[1] Chandler, Ruſſell, &c.

[2] A piece of red cloth, cut in a round form, is ſpread upon the divan under the table, to prevent that from being ſoiled; and a long piece of ſilk-ſtuff is laid round, to cover the knees of ſuch as ſit at table, which has *no covering* but the victuals. Pickles, ſalads, ſmall baſons of leban, bread and ſpoons, *are diſpoſed in proper order* round the edges. The middle is for the diſhes, which (among the great people) are brought in one by one; and after each perſon has ate a little, they are changed. Ruſſell, p. 105.

[3] Luke 14. 17, where the expreſſion may be underſtood after the ſame manner.

ſhade, *water*, and *verdure*, to take a joyous repaſt there; and particularly at the times of their *religious rejoicing*.

To fountains, or rivers, Dr. Chandler tells us, in his Travels, "the *Turks* and the "*Greeks* frequently repair for refreſhment; "eſpecially the latter, on their feſtivals, when "whole families are ſeen ſitting on the graſs, "and enjoying their early or evening repaſt, "beneath the trees, by the ſide of a rill [1]."

Nor are they always cold collations on theſe occaſions, for ſpeaking of a Greek ſolemnity, which they called a *Panegyris*, or general aſſembly, to which men and boys, women with infants, and perſons decrepit from old age, repaired, he goes on to tell us: "It is the cuſtom of the Greeks, on theſe "days, after fulfilling their religious duties, "to indulge in feſtivity. Two of *their* muſicians, ſeeing us ſitting under a ſhady tree, "where we had dined, came and played be"fore us.—After ſatisfying them, we went "up to the place, at which the Greeks were "aſſembled.—We were told it was a place "of *great ſanctity*. The multitude was ſitting "under half-tents, with ſtore of melons and "grapes, beſides lambs and ſheep *to be killed*, "wine in gourds and ſkins, and other ne"ceſſary proviſions." P. 44.

I do not know that the feaſt made by Adonijah pretended to have *any connexion with*

[1] Travels in Aſia Minor, p. 21.

religion,

religion, but in other reſpects it was like theſe modern entertainments: *it was held by a well, or fountain of water, and there he ſlew ſheep, and oxen, and fat cattle, and called his brethren, and the principal people of the kingdom, to the entertainment*, 1 Kings i. 9. It was not choſen for *ſecrecy*, for it was in the neighbourhood of the royal city [1], but for *pleaſantneſs*; it was not a magnificent *cold collation*, the animals, on the contrary, on which they feaſted, were *killed and dreſſed on the ſpot*, for this princely repaſt. This laſt circumſtance would appear very ſtrange in a fête champêtre of this country, but is perfectly, we find, in the modern Oriental taſte.

There has been ſuch alterations made in the neighbourhood of Jeruſalem, in the courſe of ſuch a number of centuries, that we cannot pretend to judge, from what now remains, whether this entertainment was held under ſlight tents, or merely under the ſhade of the trees that grew there. The modern Eaſtern people make uſe of both methods, as circumſtances direct; but probably would chooſe the protection of a *ſhady tree*, rather than of a *tent*, if it might as eaſily be had.

It ſhould ſeem to me that Iſaiah refers to a

[1] I cannot ſuppoſe the feaſt was held here for *ſecrecy*, though I am aware that En-Rogel was the place, in which two of the faſt friends of King David had laid *hid* ſome time before: but it might be eaſy for two perſons to lie concealed among trees and buſhes by a fountain, when numbers could not; eſpecially in holding a ſolemn feaſt.

practice of this ſort, which obtained in thoſe very early times, in thoſe words of his 49th chapter: "That thou mayeſt ſay to the pri-" ſoners, Go forth; to them that are in dark-" neſs, Shew yourſelves. They ſhall *feed in the* " *ways*, and *their paſtures ſhall be in high* " *places*. They ſhall not hunger nor thirſt; " neither ſhall the heat or ſun ſmite them: " for he that hath mercy on them, ſhall lead " them, even by the ſprings of water ſhall " he guide them. And I will make all my " mountains a way, and my highways ſhall " be exalted [1]."

The thoughts of many people have been turned, I imagine, to the *feeding of cattle* by the way-ſide, and gathering their food on the hills, which laſt Dr. Shaw informs us are the places moſt proper, in thoſe countries, for the paſturing of cattle, *on account of the ſprings of excellent water there, too much wanted, eſpecially in the ſummer ſeaſon, not only in the plains of the Holy-Land, but of other countries in the ſame climate* [2]. But it ſhould ſeem a more natural and eaſy interpretation, to underſtand the words of ſuch pleaſurable excurſions, uſual now in the Eaſt, and made uſe of, it ſhould ſeem, in ancient times alſo. So a princeſs is repreſented in a ſacred ſong as ſaying, "Come, my Beloved, let us *go forth* " *into the field*: let us lodge in the villages. " Let us get up early to the vineyards, &c." Sol. Song, vii. 11, 12.

[1] If. 49. 9, 10, 11. [2] P. 240.

Thus the contraſt will appear quite natural, as well as lively, in this paſſage of Iſaiah, between being ſhut up in *priſon*, ſecluded from *freſh air*, and even the *light* itſelf, in unwholeſome dungeons; and walking at liberty, enjoying the verdure, and the enlivening air of the country: paſſing from the tears, the groans, and the apprehenſions of ſuch a diſmal confinement; to the muſic, the ſongs, and the exquiſite repaſts of Eaſtern parties of pleaſure.

It is readily acknowledged, that there is an harſhneſs and roughneſs in ſome other images made uſe of by poets, that lived many ages ago, and in countries whoſe conceptions, as well as manners, ſo widely differ from ours; but there is no occaſion to *prefer* ſuch explanations, when others offer themſelves that are as eaſy and natural, and at the ſame time give a view of ſuch contraſted matters, as is by much the moſt lively and affecting.

I would only farther add, that there is no occaſion to tranſlate the original word by the Engliſh term *paſtures*, which is appropriated to the places where cattle eat; the original words are of a much more general nature, and may be tranſlated: "They ſhall take "their repaſts in the ways, and their eating-"places ſhall be in all eminences," as the people of thoſe countries, at this day, enjoy themſelves, when on a party of pleaſure, ſitting at their collations under ſhady trees by the highway ſide; and near their ſprings of

water, which moſt abound, as well as their trees, on their hills, according to Dr. Shaw. And anſwerable to the delicacy, as well as the plenty of what is provided for theſe joyous excurſions, and alſo to the nature of their hills, the prophet goes on, "They ſhall not "*hunger* nor *thirſt*, neither ſhall the heat or "ſun ſmite them," (the ſuffocating hot winds of thoſe countries, which *blow in their deſerts*; nor the *fierce*, and ſometimes *deadly* rays of the mid-day ſun, to which ſome have been expoſed:) "for he that hath mercy on them "ſhall lead them, even *by the ſprings of wa-*"*ter* ſhall he guide them."

Neither were they to be indulged only in ſuch pleaſing excurſions in the land of their captivity, being brought out of priſon, as one of the Jewiſh princes was by Evil-merodach[1], king of Babylon, *who not only brought him out of priſon, but turned his ſorrows into a ſtate of conſolation, ſetting his throne above the throne of the other kings that were with him in Babylon*; but Iſaiah, in the next verſe, turns the thoughts of thoſe that heard his predictions, from theſe ſhort excurſions of pleaſure to the more exquiſite joy of returning to their own land.

Nor is it *altogether improbable*, that the Pſalmiſt[2] might refer to ſuch amuſing little journies of the Jews in the land of their captivity, when he ſays, "By the rivers of

[1] Jer. 52. 31, 32. [2] Pſ. 137. 1—3.

"Babylon,

" Babylon, there we ſat down, yea, we " wept when we remembered Zion. We " hanged our harps upon the willows in the " midſt thereof." The *ſitting by the waters*, and ſtill more the mention of *their harps*, ſtrongly inclines the mind to this conception; and the ſuppoſed contraſt between the original deſign of theſe aſſemblings, and the mournings into which they were in fact thrown, when they were led to remember Zion, would give a beauty and life to this paſſage, which otherwiſe do not appear.

Other travellers, as well as Dr. Chandler, mention their having muſic in theſe excurſions, and the Doctor tells us, that he found the ſhepherds, that watched their ſheep in a mountain to which he accidentally went, *hung the things they wanted to make uſe of on a tree*; ſo that the circumſtance of *hanging their harps* on the willows that grew by the rivers of Babylon was quite natural, when the remembrance of the ſongs of the Temple made them burſt into tears, and turned the intended merry-meeting into a ſcene of lamentation and wailing.

It is no objection to this, that the Jews were in a ſtate of captivity in Babylon, for though ſome of their principal people might be kept in priſon, and treated with harſhneſs, yet the prophet Jeremiah ſuppoſed numbers of them would be ſufficiently *at their eaſe*, to admit the ſuppoſing they might go from time to time to *ſhady places*, near *their rivers*, to

take a joyous repaſt. For in a prophetic letter which he wrote to the Jews in Babylon, he aſſured them they ſhould obtain conſiderable degrees of favour in the land of their captivity: "Thus ſaith the Lord of Hoſts, "the God of Iſrael, unto all that are car- "ried away captives, whom I have cauſed "to be carried away from Jeruſalem unto "Babylon; Build ye houſes, and dwell in "them; and plant *gardens, and eat the fruit* "*of them.* Take ye wives, and beget ſons "and daughters; and take wives for your "ſons, and give your daughters to huſbands, "that they may bear ſons and daughters: that "ye may be increaſed there, and not dimi- "niſhed. And ſeek the peace of the city, "whither I have cauſed you to be carried "away captives, and pray unto the Lord for "it: for in the peace thereof ſhall ye have "*peace.*" Jer. xxix.

And though the Jewiſh law was underſtood to forbid their aſſociating with thoſe of another nation, yet theſe repaſts being held by the way-ſides, by fountains or rivers, numbers of the people of Babylon, paſſing by, might ſtop to hear the muſic, and might very naturally be underſtood to ſay, Sing us one of the ſongs of Sion, curious to hear what kind of melody had been made uſe of in the Temple. The word tranſlated *required*, does not ſignify an *authoritative order*, but merely aſking them in a manner conſiſtent with friendlineſs, and even complaiſance.

Galled

Galled however with ſuch a requeſt, they put an end to their muſic as ſoon as they well could, and hung their harps on the trees under which they ſat.

Observation LVIII.

The people of theſe countries not only enjoy themſelves, in forming parties of pleaſure which repoſe themſelves under trees in warm weather, indulging themſelves in eating and drinking there; but they frequently invite paſſengers to partake with them in their repaſts. The prophet Zechariah ſeems to refer to theſe *invitations* in the cloſe of his third chapter: "In that day, ſaith the Lord of "Hoſts, ſhall ye call every man his neigh- "bour under the vine, and under the fig- "tree."

The words, in themſelves, might be thought indeterminate, and it might be queried, whether they ſignified, that every one ſhould call to his neighbours, who were ſitting under trees for enjoyment and repaſt; or whether they ſignified, that every one that was ſitting under ſuch trees ſhould call to thoſe that paſſed by, to come and partake with them in their pleaſures. But the uſages of thoſe countries lead us to apprehend, the laſt is the ſenſe of the prophet, and the words ſeem to be capable of that conſtruction.

Thus

Thus Dr. Richard Chandler, in his Travels in Aſia Minor, tells us[1], *That a Greek at Philadelphia ſent them a ſmall earthen veſſel full of choice wine; and that ſome families, who were* ſitting beneath ſome trees, *by a rill of water, invited them to alight, and* partake *of their refreſhments.*

The taking their repaſts thus *in public* expreſſed *ſafety and pleaſure*; and the calling to paſſengers to partake with them a ſpirit of *friendlineſs and generoſity*. A ſtate very contrary to that in which Iſrael had ſome little time before found themſelves: "Son of man," ſaid God to Ezekiel, "I will break the ſtaff of "bread in Jeruſalem, and they ſhall *eat* "*bread by weight*, and *with care*, and they "ſhall drink water *by meaſure*, and with "*aſtoniſhment*," Ezek. iv. 16, 17. And again, ch. xii. 18, "Son of man, eat thy bread *with* "*quaking*, and drink thy water *with trembling*, "*and with carefulneſs*; and ſay unto the peo-"ple of the land, Thus ſaith the Lord God, of "the inhabitants of Jeruſalem, and of the "land of Iſrael, They *ſhall eat their bread with* "*carefulneſs*, and *drink their water with aſto-*"*niſhment*, that her land may be deſolate from "all that is therein, becauſe of the violence "of them that dwell therein."

The *half-ſtarved* Arabs of the Deſert, without ceremony, ſit down to eat with any that they happen to ſee taking their repaſt; ſo the

[1] P. 250.

author

author of the Travels of Egmont and Heyman tells us, that when they were within an hour and an half of the convent of Mount Sinai, *the Arabians of the neighbourhood came to congratulate them on their arrival, and,* according to the cuſtom of the country, *ſat down by them, for whenever they ſee any eating or drinking, they join the company without the leaſt ceremony*[1].

However dubious then the words in themſelves may be, grammatically conſidered, they cannot well be underſtood as ſignifying every one's calling to, or addreſſing thoſe that ſat under trees taking their repaſt, ſince that, as in the caſe of the wild Arabs, would expreſs *want*; but as expreſſing the *liberality* with which Iſrael, on their return, ſhould invite all that came into their view, to ſhare with them in the bounties of Providence, and the *ſafety* as well as plenty with which they ſhould be ſurrounded.

Observation LIX.

Plutarch, in one of his books, obſerves, that the Greeks frequently, for pleaſure, took a repaſt on the ſea-ſhore; and M. Doubdan has mentioned, his finding ſome of the inhabitants of the confines of the Holy-Land enjoying themſelves, in like manner, near the ſea, eat-

[1] Vol. 2, p. 155.

ing

ing and ſmoking there: which accounts, eſpecially when put together, may give us the moſt exact view, of what paſſed between our Lord and the diſciples on the ſhore of the ſea of Galilee, of which St. John has given us the hiſtory in the laſt chapter of his Goſpel.

The ſubſtance of what Plutarch ſaith is as follows: *What do they mean, who inviting one another to form a party of pleaſure, ſay, Let us eat to day on the ſea-ſhore? Don't they ſhow that they conſider an entertainment on the ſea-ſhore as the moſt delightful? Certainly not on account of the waves and the pebbles there, but becauſe they have the beſt opportunity of furniſhing their table with plenty of fiſh, perfectly freſh* [1].

To this I would ſubjoin the account Doubdan gives, of what happened to him in a ſhort voyage from St. John d'Acre to Sidon. They hired, it ſeems, a fiſhing-boat for this voyage: through the indolence of the ſeamen, who would not row, they got no farther than Tyre that night. In the morning, not being, as when they went to Jeruſalem, in a boat whoſe proper buſineſs it was to carry paſſengers, but at the mercy of four or five fiſhermen, who did nothing but caſt their nets into the ſea, moſt commonly without ſucceſs, expoſed to the burning heat of the ſun by day, and ſevere cold in the night, they employed a

[1] Sympoſiac, lib 4, probl. 4.

poor

poor Jew, who was with them in the bark, and who could ſpeak a little of the language uſed by Franks in that country, to call upon them to puſh forward, that they might arrive in good time at Sidon. But, contrary to their agreement, they immediately caſt their nets into the ſea, to procure themſelves a dinner. Then *they landed to dreſs their fiſh, and to eat it*, after which they ſlept for more than two hours, while Doubdan, and thoſe with him, were broiling with the ſcorching ſun over-head, and the heated rocks underneath. Being put out again to ſea, upon the promiſe of an augmentation of their pay, they took up their oars, and rowed with briſkneſs, for four or five miles, in order to reach Sidon that ſame day. They then grew tired, and being inclined to return to their fiſhing, they put Doubdan and his companions on ſhore, where there was a very large and deep cavern, which had been hollowed by the violence of the waves, which enter it with fury upon the leaſt wind that blows, and immediately applied themſelves to cook ſome ſmall fiſhes with ſome rice, and, without ſpeaking one word to Doubdan, carried all on board the bark, and went away toward the place from whence they came, ſo that they loſt ſight of them in a few moments. This unexpected accident extremely aſtoniſhed them, and what was worſe, there were many Turks, Moors, and Arabs, of a variety of colours, in this cavern, of whom ſome were reclined on the

ſand,

ſand, enjoying the freſh air; *ſome were dreſſing proviſions among theſe rocks*; others were ſmoking tobacco; notwithſtanding the apparent danger of the fall of great pieces of the rocks, which frequently happened: but it is common for them to retire hither, on account of a ſpring of fine water which glides along here, and is always extremely cool [1].

On theſe accounts I would make ſome remarks.

1ſt. That the *Greeks* were wont, not unfrequently, *to eat a repaſt on the ſea-ſhore*; and that the *Syrians*, in the neighbourhood of the Holy-Land, are wont to do the ſame, and people too that dwell in Syria of very different nations: Turks, Moors, and Arabs.

2dly. That whatever other delicacies the Greeks might carry with them, on occaſion of theſe parties of pleaſure, they were wont to make uſe of that opportunity, to regale themſelves on the *freſh fiſh* that happened to be *catched, or brought to ſhore, while they were there.* And by what is ſaid of theſe fiſhermen, the *Syrians* too are very fond of fiſh; as it appears, from the words of our Lord, the *Jews* of that time were: "If a "ſon ſhall aſk bread of any of you that is a "father, will he give him a ſtone? or if he "aſk a *fiſh*, will he for a fiſh give him a "ſerpent?... If ye then, being evil, know how

[1] Voy. de la Terre-Sainte, ch. 61.

"to

" to give *good gifts* unto your children: how " much more, &c [1]."

3dly. When the Eaſtern fiſhermen are diſpoſed to eat, it ſeems they frequently eat ſome of *their own fiſh* which they have catched; but that they are wont to land in order to dreſs it, whereas our fiſhermen dreſs their food on board their veſſels, at leaſt generally.

In what light then, after making theſe remarks, muſt our Lord's viſit to the apoſtles appear, which is recorded in the beginning of the 21ſt of John!

If they firſt ſaw a *man on the ſea-ſhore*, whom they did not immediately know, who appearing near a *fire*, aſked them if they had catched any fiſh; was it not natural for them to ſuppoſe it was ſomebody who was a ſtranger to them, who was come to the ſea-ſhore to enjoy the freſhneſs of the air, and to regale himſelf with ſome new-caught fiſh there? If ſo, the word *children* [2], which he made uſe of, is to be underſtood as a familiar term made uſe of by a ſuppoſed ſuperior to an inferior, and fiſhermen were looked upon as being of a very low profeſſion.

There was nothing ſo particular in his being alone, and unattended by ſervants, as to fix their attention, and lead them to ſuſpect

[1] Luke 11. 11, 13.

[2] *Children*, have you any meat? The word doth not mean fleſh-meat, but have you catched any fiſh proper for eating.

ſomething extraordinary in this. He might affect ſomething of ſolitude, or expect company to join him, or he might be a traveller, for any thing they knew, who might chooſe to take his repaſt on the ſhore, as companies of people did in excurſions of pleaſure. There were two travellers indeed that are deſcribed as regaling themſelves by the ſide of the Tigris, on a fiſh newly caught, and which they roaſted or broiled on ſome coals, of which mention is made in the book of Tobit[1]; but it ſhould ſeem Jacob travelled *all alone*, when he went into Meſopotamia. They might then take him to be ſome traveller; or they might look upon him to be one belonging to a party of pleaſure, ſent beforehand to prepare matters for the reſt that were to follow in due time; or one that, though unaccompanied, was reſolved to enjoy the pleaſures of the ſea-ſide.

There might appear nothing extraordinary *in his directing to throw the net on the right-ſide of the ſhip*, it being no unuſual thing for people on ſhore to make ſignals to fiſhing-veſſels, pointing out to them the way the ſhoals of fiſh are taking. Nor was it their *taking fiſh*, in conſequence of the direction that our Lord gave them, that occaſioned their apprehending it was he himſelf, but the *aſtoniſhing number* of *large* fiſhes they had incloſed in their net, which firſt, it ſhould ſeem, occaſioned John to apprehend it was Jeſus.

[1] Ch. 6. 3, 5.

Rocky eminences are frequently met with on the ſea-ſhore, from whence there is a view to the ſeaward pretty extenſive: there were ſuch prominences on the ſhore on which the fiſhermen landed *Doubdan*, and where he found Moors and Arabs enjoying themſelves, and which rocks Doubdan aſcended when theſe Moors and Arabs began to look ſourly upon them, from whence they deſcried their ſhip, and called to the people aboard to take them in [1], and ſuch there might be on this part of the ſhore of the ſea of Genneſareth.

Nor will it occaſion any great difference, if we ſhould range theſe two circumſtances in the contrary way: if we ſhould ſuppoſe they firſt ſaw our Lord on ſome eminence by the ſea-ſide; and *afterwards*, as they approached the land, in conſequence of their ſucceſs, ſaw a fire burning on the ſhore, and bread laid there, as if ſome perſon intended to regale himſelf.

It is neither neceſſary to ſuppoſe that the Οψαριον that the diſciples ſaw, along with the bread, on the ſhore, was a fiſh, or that it laid upon the coals. *Plutarch*, in the place before cited, obſerved that there were various kinds of things that came under that Greek term, though *fiſh* was conſidered as the beſt ſort. It might mean ſome other kind of *delicious aſſociate with bread*: what in particular the Evangeliſt did not intend to expreſs, nor

[1] Voy. de la Terre-Sainte, p. 542.

can we know. On another occaſion, the diſciples gave our Lord a piece of a broiled fiſh, and of an *honey-comb*[1]. The honey-comb was one kind of Οψαριον, was then uſed, and might now be laid on the ſhore, for aught we know to the contrary.

For the word επικειμενον, in the 9th verſe, doth not, I think, neceſſarily imply that the thing, whatever it was, *laid upon* the coals; it is ſufficient if it laid not far from them. But whatever it was, and if we ſuppoſe actually laid upon the coals, it ſeems to me not very natural to underſtand the word as ſignifying a *fiſh*; for how odd muſt it appear to them to have this perſon aſk for fiſh, when he, at that very time, had fiſh broiling on the coals. It appears to me moſt probably to ſignify ſome other ſort of proviſion, of a kind to be eaten with bread.

An inſtance of an unneceſſary limiting the meaning of words may be obſerved as to this very term: our tranſlators here *unneceſſarily*, and, as it ſeems to me, *improperly*, limit the meaning of the term to *fiſh*, when it appears to ſignify any proper adjunct to bread, at leaſt of the *delicious* kind; and in the tranſlation of John vi. 9, they limit the ſenſe ſtill more, and ſuppoſe the word ſignifies *little* fiſhes, when the hiſtorian ſays nothing of the ſize, nor would it loſe the glory of being a *miraculous* repaſt, when five barley loaves, and

[1] Luke 24. 42.

two

two fiſhes, ſufficed to feed five thouſand people, and the fragments afterward filled twelve baſkets, though we ſhould ſuppoſe they were two karmuds, or two of the bonni ſpecies, two kinds of fiſh which are found in the ſea of Tiberias, and which are ſaid to weigh near thirty pounds each [1]. However, it ſhould ſeem, they were not ſo large, as they were brought thither for ſale by a *little* lad, according to the import of the Greek word made uſe of there, though they might not be what we call ſmall fiſhes.

When the nets were drawn on ſhore, he that called to them to know whether they had catched any thing, ordered them to bring ſome of the fiſh to him, for his uſe, which, as he appeared as a ſtranger, we are to ſuppoſe was done in conſequence of a purchaſe made of them; he then immediately applied himſelf to the preparing them for eating, while they were buſied in clearing the net, and when the fiſh were broiled, and they began to be a little at leiſure, he ſaid to them, "Come and dine," ver. 12, or take ſome refreſhment after your toil this morning. This is quite in the preſent *Arab taſte*, the Arabs inviting ſtrangers to eat with them, and even thoſe of figure aſking people in very low life. Our Lord Jeſus here expreſſed the ſame kind of generoſity mingled with humility: *He* all

[1] See Obſ. on divers Paſſ. of Script. vol. 2, ch. 8, obſ. 4.

the while claiming no knowledge of them; nor they of him.

Had he not aſked them to eat with him, they would ſoon, in courſe, have prepared for themſelves: they had plenty of proviſions; they were come to the ſhore, to which we find, by *Doubdan*, the fiſhermen of that country are wont to repair, when they are diſpoſed to dreſs the fiſh they catch; and they had made a very abundant capture, and wanted not immediately to return to their fiſhing. But this ſtranger, by his generoſity, made ſuch care unneceſſary on their part, having got a fire ready, and prepared bread: nothing was wanted but the broiling the fiſh.

When it is ſaid, v. 4, "The diſciples "knew not that it was Jeſus," it means that they did not know at firſt ſight, upon ſeeing him ſtanding on the ſhore; when it is ſaid, v. 12, "None of the diſciples durſt aſk "him, who art thou? knowing it was the "Lord," it expreſſes their not being all perfectly ſatisfied it was their Lord, at the time of his inviting them to come and eat with him, while yet it was unlawful for a Jew to eat with one of another nation [1], and there was a mixture of Gentiles among them, particularly in Galilee [2], yet they were ſo apprehenſive it might be Jeſus, that none dared to expreſs ſo much doubt of it as to aſk the

[1] Acts 10. 28, ch. 11. 3.
[2] Called Galilee of the *Gentiles*, Mat. 4. 15.

queſtion:

queſtion: but when he came to take bread, and to give it to them, the like circumſtances as cauſed the two diſciples at Emmaus to recogniſe their Lord[1], it is natural to ſuppoſe, produced the ſame effect in them here; and if there had been the leaſt ſhadow of a doubt that remained, it muſt have been removed by the manner of his addreſſing Peter, "Simon "ſon of Jonas, loveſt thou me more than "theſe? He ſaith unto him, Yea, Lord, thou "knoweſt that I love thee. He ſaith unto "him, Feed my lambs, &c." Accordingly, however unapprehenſive they were of it's being their Lord at firſt, St. John gives it as a fact of which they were fully aſſured before our Lord retired.

I will only add, that by the ſtory of *Doubdan* it appears, that the Eaſtern fiſhermen are diſpoſed to put aſhore, and eat fiſh early in the day, as well as towards evening.

Observation LX.

Our verſion of Gen. xxxi. 46, repreſents Jacob's *ſitting*, with his relations and friends, when he held a ſolemn feaſt, *on an heap of ſtones*[2]: one would be inclined to ſuſpect the

[1] Luke 24. 35.

[2] *And Jacob ſaid unto his brethren, Gather ſtones: and they took ſtones, and made an heap; and they did eat there* UPON *the heap.*

juſtneſs of the tranſlation, as to this circumſtance, of the manner in which he treated his friends; but it is made *leſs incredible*, by the account Niebuhr has given us, in the firſt volume of his Travels, of the manner in which ſome of the nobles of the court of the Imam ſeated themſelves, when he viſited that prince at Saná of Arabia, his capital city [1].

It is certain the particle *(gnal)*, tranſlated in this paſſage *upon*, ſometimes ſignifies *near to*, or ſomething of that ſort: ſo it is twice uſed in this ſenſe, Gen. xvi. 7, "And the "Angel of the Lord found her *by* a fountain "of water in the wilderneſs, *by* the fountain "in the way to Shur." So Gen. xxiv. 13, "Behold, I ſtand here *by* the well of water, "and the daughters of the men of the city "come out to draw water." The ſame may be obſerved in many other places of the book of Geneſis.

Conſequently the ſitting of Jacob and Laban, with their relations and friends, might be underſtood to have been only *near* the heap of ſtones which was collected together upon this occaſion, and deſigned for a memorial of preſent reconciliation, and reciprocal engagement to preſerve peace and amity in future times; but their actual ſitting *on* this heap of ſtones may perhaps appear ſomewhat leſs improbable, after reading the following paſſage of Niebuhr's Travels, relating to his being

[1] P. 339.

admitted

admitted to an audience of the *Imam* of Yemen.

" I had gone from my lodgings indiſpoſed, " and by ſtanding ſo long found myſelf ſo " faint, that I was obliged to aſk permiſſion " to quit the room. I found near the door " ſome of the principal officers of the court, " who were ſitting, in a ſcattered manner, " in the ſhade, *upon ſtones*, by the ſide of the " wall. Among them was the Nakib (the " general, or rather maſter of the horſe) " *Gheir Allah*, with whom I had had ſome " acquaintance before. He immediately re- " ſigned his place to me, and applied himſelf " *to draw together ſtones into an heap, in order* " *to build himſelf a new ſeat.*"

This management to us appears very ſtrange; it might poſſibly be owing to the extreme heat of that time of the year in that country [1], which made ſitting on the ground very diſagreeable; it can hardly however be ſuppoſed that they ſat upon the heap of ſtones that had been gathered together on *Mount Gilead* [2], for this reaſon, ſince high grounds are cooler than thoſe that lie low [3]; ſince it was in the ſpring-time, when the heat is more moderate, for it was at the time of ſheep-

[1] The latter end of July. See alſo p. 245, where we have an account of their not ſitting on the ground, in another part of Arabia, which is a burning ſand.

[2] Gen. 31. 21.

[3] This is a remark made by Niebuhr, over and over again, in this volume of his Travels.

ſhearing:

ſhearing[1]: but it might be *wet*, and diſagreeable ſitting on the ground, eſpecially as they were not furniſhed with a ſufficient number of carpets, purſuing after Jacob in a great hurry; and ſeveral countries furniſhing ſtones *ſo flat* as to be capable of being formed into a pavement, or ſeat, not ſo uneaſy as we may have imagined. *Mount Gilead* might be ſuch a country. It might alſo be thought to tend more ſtrongly to impreſs the mind, when this feaſt of reconciliation was eaten upon that very heap that was deſigned to be the laſting memorial of this renewed friendſhip[2].

As for the making uſe of heaps of ſtones *for a memorial*, many are found to this day in theſe countries, and not merely by *land*, for they have been uſed for *ſea-marks* too: ſo Niebuhr, in this ſame volume, tells us of an heap of ſtones placed upon a rock in the Red-Sea, which was deſigned to warn them that ſailed there of the dangerouſneſs of the place, that they might be upon their guard[3].

[1] Gen. 31. 19. [2] V. 48—52. [3] P. 208.

CHAP.

CHAP. V.

Their Manner of travelling.

OBSERVATION LXI.

THE hoſpitality of the Eaſt toward travellers has been greatly celebrated, and it has been repreſented as their favourite virtue; but it ſhould ſeem to be *ſometimes*, however, a mark of *ſubjection*, and *not voluntary*, and in ſuch caſes therefore not much a ground of praiſe.

Dr. Shaw takes notice of this circumſtance, in the preface to his Travels in Barbary, but has not applied it to the elucidation of any paſſage of the Scriptures, and therefore it may be introduced among theſe papers.

" In this country," (ſays the Doctor, ſpeaking of *Barbary,*) " the *Arabs* and *other inhabitants* are obliged, either by long cuſtom; " by the particular tenure of their lands; or " from fear and compulſion, to give the ſpahees, and their company, the *mounah*, as they " call it; which is ſuch a ſufficient quantity " of proviſions for ourſelves, together with " ſtraw and barley for our mules and horſes. " Beſides a bowl of milk, and a baſket of " figs, raiſins, or dates, which, upon our arrival, were preſented to us, to ſtay our appetites,

" petites, the maſter of the tent, where we " lodged, fetched us from his flock (ac- " cording to the number of our company) " a *kid or a goat*, a *lamb or a ſheep*; half of " which was immediately ſeethed by his wife, " and ſerved up with cuſcaſooe; the reſt was " made kab-ab, i. e. cut into pieces (μιςυλλον " is the term, *Hom. Il.* A, ver. 465) and " roaſted; which we reſerved for our break- " faſt or dinner the next day [1]."

In the next page of his preface, the Doctor ſays, " When we were entertained in a *cour-* " *teous* manner (for the *Arabs* will ſometimes " ſupply us with nothing 'till it is *extorted* " *by force*) the author uſed to give the maſter " of the tent a knife, a couple of flints, or " a ſmall quantity of Engliſh gunpowder; " &c." And obſerves afterwards [2], *that to prevent ſuch parties from living at free charges upon them, the Arabs take care to pitch in woods, valleys, or places the leaſt conſpicuous, and that in conſequence they found it difficult oftentimes to find them.*

The *Arabs*, who are ſtrangers, permitted to feed their flocks and herds in that country, are not, it ſeems, the only people of thoſe countries that are obliged to accommodate the *Turks*, who have conquered thoſe diſtricts, when they travel, and alſo the *company* they bring with them; but it is unwillingly, no virtue, but the effect of fear, and exacted as

[1] P. 12. [2] 17.

a mark

a mark of ſubmiſſion, due from the conquered to thoſe that have conquered them.

This management appears to be *very ancient*, and to be referred to in the Septuagint tranſlation of Prov. xv. 17, and not improbably in the original Hebrew itſelf, and for that reaſon I have taken notice of it here; though that paſſage is, I think, underſtood commonly, if not always, by moderns, of entertainments made by one's own countrymen and apparent friends, but who are really enemies, to ſome of their gueſts, or at leaſt diſpoſed to quarrel [1]. But the Septuagint underſtands it, and it ſhould ſeem more truly, of the forced accommodating of travellers, which Arabs and conquered people were anciently obliged to ſubmit to, as they ſtill are.

The words of the Septuagint may be ſeen below [2], and they amount to this, *Better is a repaſt given to us on the road as ſtrangers, conſiſting merely of herbs, with friendlineſs and good-will*; rather than the ſetting before us *a delicacy*, and particularly *the fleſh of a calf, with hatred.*

It was not unuſual then, in the age and country of theſe ancient Greek tranſlators, for travellers to eat at the expence of thoſe that were not pleaſed with entertaining them; and who ſometimes would not do it, at leaſt in the manner the travellers liked, without

[1] See Biſhop Patrick upon the place.

[2] Κρεισσων ΞΕΝΙΣΜΟΣ μεθα λαχανων προς φιλιαν ϗ χαριν, η παραθεσις μοσχων μετα εχθρας.

brawlings,

brawlings, and a kind of force, which could not but produce hatred. So that, as it is now practiſed in Barbary by the Turks, it was formerly in like manner practiſed in Ægypt, towards the *Arabs* that probably might then feed their flocks there, as they certainly do now; and towards the natural Ægyptians, over whom the Ptolemies, with their Greek companions, might tyranniſe, as the Turks do at this time over the people of Barbary.

It is poſſible this turn might then firſt be given to this proverb of Solomon; but it is moſt natural, I ſhould apprehend, to ſuppoſe this was the original meaning of it: ſince the Hebrew word ſignifies *proviſion for a journey*, as Jer. xl. 5, where perſons carried their food with them; and may as well ſignify the food that was wont to be given them, by thoſe to whom they applied in journeying, when they travelled in inhabited countries, where they thought they had reaſon to expect they ſhould be ſupplied, at free coſt, with neceſſaries in their journeying. It is indeed made uſe of even to expreſs a quantity of proviſions ſufficient for one day, *like that given to travellers*, though allowed from day to day to thoſe that were not travelling, but ſtatedly treated after this manner, for it is uſed to expreſs the daily allowance granted by Evil-merodach king of Babylon to Jehoiachin, the Jewiſh royal captive, both by the prophet Jeremiah,

Jeremiah, and the prophet that wrote the hiſtory of the Jewiſh kings [1].

But can it be ſuppoſed that ſuch *forced hoſpitality*, it may be aſked, came under the notice of Solomon; or at leaſt was requiſite to be mentioned by him in his inſtructions given the Jewiſh people? I would anſwer, many people reſided at that time in his kingdom, who, we have reaſon to think, were on much the ſame footing with the conquered inhabitants of Barbary, of whom we read, 2 Chron. ii. 17, 18, where they are called *ſtrangers*, and were employed in works of *hard labour*, from which the Iſraelites were free. Now *ſuch* might be under the like Eaſtern obligation to entertain thoſe they lived under, in their travelling up and down; as alſo might the people of the adjoining countries, who are ſaid to have been under the dominion of King Solomon [2]. And as ſome might be courteous and ſubmiſſive, others might be rugged, and refuſe to kill a kid or a lamb for them, and endeavour to put off theſe undeſired gueſts with meaner diet.

Nor would it have been a maxim unworthy of the care of Solomon, to inſtil into the minds of the Jewiſh people not to inſiſt too harſhly on theſe Eaſtern uſages, with reſpect to the ſtrangers that lived among them, or the conquered about them, from motives of tenderneſs for the honour of the Jewiſh religion, as

[1] 2 Kings 25. 30. Jer. 52. 34. [2] 1 Kings 4. 24.

well

well as thoſe of true policy—Content yourſelves with the refreſhment derived from a repaſt of *herbs*, if they only are offered you; rather than ſtrive to force them to give you a more honourable entertainment: for better is a repaſt on herbs with good-will and friendlineſs, than a feaſt on a fatted calf, wrung from them by ſeverity and violence.

It is indeed *univerſally* true, that a mean meal, where peace and friendſhip reign, is better than a magnificent entertainment attended with ſtrife; but as Solomon ſeems to ſpeak of a repaſt in a journey, the explanation I have been giving appears to me to be the moſt natural.

It only remains to enquire, what the *herbs* may be ſuppoſed to have been, which it may be imagined might be ſet before a ſtranger of ſuch a character, when on a journey; as for the oppoſite, the fleſh of a calf, we know, from ſeveral places of Scripture, it was looked upon to be a moſt delicious and honourable diſh [1].

Solomon doth not appear to have any particular ſpecies of herbs in view, and therefore it may be agreeable only juſt to give an account of what travellers, in the Levant, have actually ſeen made uſe of on ſuch occaſions.

When Dr. Chandler was in the Eaſt, *bread*, *fruit* of various kinds, honey, eggs, fowls,

[1] Gen. 18. 7. 1 Sam. 28. 24, &c.

kids,

kids, were what he often procured; while ſome of his Eaſtern attendants were ſatisfied with ſome *ſour curds*, *ſalt cheeſe*, and *hard brown bread*; ſeldom mentioning any *herbs* as eaten by him or them in his excurſions, and which therefore may ſignify that they were reckoned a ſtill meaner diet: but in one place, in *Greece*, he gives us an account of ſome *green ſamphire*, which was gathered from a rock, and made part of his noon-tide repaſt [1].

The Baron de Tott, ſpeaking of his going along with ſome natives of the country on a party of pleaſure, from Conſtantinople to the Aſiatic ſide of the Straits, where, in a beautiful meadow, coffee was taken in the Turkiſh manner, after covered chariots drawn by ſmall buffaloes had well jolted the ladies, &c, tells us, they brought back with them, from this excurſion, ſome curds, and *water-creſſes* gathered from the ſide of a ſpring [2].

Dandelion, according to Dr. Ruſſell, is uſed at *Aleppo* in ſalading; and *ſummer ſavory*, which being dried and powdered, and mixed with ſalt, is often eaten as a reliſher with bread, ſerves many of the natives by way of breakfaſt in the winter ſeaſon [3].

But M. Doubdan gives an account of a repaſt ſtill more humble than what I have been mentioning. Making an excurſion with ſome Chriſtians, he went from Jeruſalem to

[1] Trav. in Greece, p. 198. [2] Trav. part 1, p. 97. [3] P. 27.

a village called St. Samuel, becauſe the ſepulchre of that prophet is ſuppoſed to be there. Leaving this town to the left, and going on a little farther, they arrived at an excellent fountain, called by the ſame name, ſpringing out of an huge rock, and ſhaded with ſmall ſhrubs, where they ſtopped to dine in the freſh air on the graſs: *I admired, while I was dining*, ſays this writer, *the ſobriety of the Armenian biſhops and the Maronite monk, who would eat nothing, notwithſtanding all our entreaty, but* ſalading, without ſalt, without oil, or vinegar, *at the ſame time refuſing to drink a ſingle drop of wine, but contenting themſelves with merely the addition of bread and water; excepting the Maronite, who drank a little wine, and eat an egg; but would not refreſh himſelf with meat as we did*[1].

It is true, this extreme lowneſs of living in theſe Armenian eccleſiaſtics was owing to ſuperſtition, but a ſecret hatred to their conquerors might produce a like effect, and diſpoſe the ſtrangers that dwelt in Judæa, or in the neighbouring countries, to treat their Jewiſh ſuperiors, when they journied among them, in much the ſame manner, when they thought they could give vent to their ill-nature with ſafety: feeding them with water-creſſes, with dandelion, with powdered ſummer ſavory mixed with ſalt, or even with ſalading without ſalt, oil, or vinegar, inſtead

[1] Voy. de la Terre-Sainte, p. 98.

of

of killing for them a calf, a kid, or a lamb. With ſuch humble repaſts, it ſhould ſeem Solomon would have his ſervants and men of war *occaſionally* content themſelves, if they could not obtain better accommodations with peace; rather than ſtrive by bitter contention and violence to procure better cheer, though by that means they might, poſſibly, gain ſome delicacy. How humane the royal inſtruction to his people, in that time of national proſperity! It at once did honour to his government, and his religion, which forbad the vexing and oppreſſing ſtrangers [1].

If this is the true explanation of this paſſage, it was not underſtood with exactneſs by the *authors*, or at leaſt the *correctors* of the vulgar Latin tranſlation, for they underſtood [2] the words to refer to the being *invited* to a repaſt by their neighbours and countrymen, and conſequently have loſt what, I apprehend, may be the peculiar force of the precept: but Proteſtants believe neither the infallibility of Sixtus V, nor Clement VIII.

The account of Dr. Shaw, that they were wont to reſerve ſome part of what was provided for them, by thoſe that received them over-night, for their *breakfaſt or dinner the next day*, may perhaps afford the ſimpleſt, and

[1] Exod. 22. 21, ch. 23. 9. Lev. 19. 33, 34, &c.

[2] Melius eſt *vocari* ad olera cum charitate, quam ad vitulum ſaginatum cum odio, are the words of that tranſlation.

at the ſame time the happieſt explanation of the term επιουσιον, made uſe of in the prayer our Lord taught his diſciples.

The learned know what tireſome, and, after all, unſatisfactory accounts have been given of this word, rendered by our tranſlators *daily*, "Give us day by day our daily bread." The word has ſometimes been tranſlated by thoſe *great ſwelling*, and perhaps unmeaning, *words of vanity* [1], ſuperſubſtantial and ſupereſſential bread [2]; but as ουσια ſignifies, in the New Teſtament, what a man has to live upon [3], nothing can be more natural, than to underſtand the compound word επιουσιος, of that *additional* ſupply that was wanted, to complete the proviſion neceſſary for a day's eating, over and above what they had in their then poſſeſſion.

The apoſtles lived at that time very often on what, humanly ſpeaking, were very precarious ſupplies, derived from the liberality of thoſe that received them from time to time, perhaps from day to day, into their houſes, ſomewhat like the ſituation of Dr. Shaw and his companions, when he travelled in *Barbary*: "Take," ſaid Jeſus, "no-
"thing for your journey, neither ſtaves, nor
"ſcrip, neither bread, neither *money*; neither
"have two coats apiece. And whatſoever
"houſe ye enter into there abide, and thence

[1] 2. Pet. 2. 18. [2] Vide Wolfium in Luc. 11. 3.
[3] Luke 15. 12, 13.

" depart. . . . And they departed, and *went* " *through the towns*, preaching the Goſpel, " and healing *every where*," Luke ix. 3. Much the ſame are the orders they received in the next chapter[1]; after which, in the 11th, follows St. Luke's account of that model of prayer our Lord taught his diſciples, in which, as there are other clauſes particularly ſuiting their then circumſtances, there is this alſo, " Give us day by day our daily bread," or that additional ſupply of bread wanted from time to time to make up, in conjunction with what they might at any time have in hand, a ſufficiency of food for their returning wants: a very proper ſupplication for their devotions in that very unſettled ſtate, and agreeable to the modern cuſtoms of the Eaſt, which allow them not to diſmiſs a traveller, who goes without money, without a *viaticum*, or a quantity of proviſions ſufficient for preſent ſupport.

The form given by St. Matthew agrees with that of St. Luke in ſubſtance, but has a few ſmall variations. Among the reſt, inſtead of recommending to them to beg for the requiſite addition to their food from day to day, he teaches them to pray for the *additional* bread they might want *that very day*, in which, it ſeems, they had not enough with them for the whole of it, cautioning them, in that early ſtage of their attendance

[1] Luke 10. 3—11.

upon him, againſt an improper anxiouſneſs for the morrow, ver. 25, and leading them, from the firſt, to depend on thoſe unforeſeen providential ſupplies on which they ſubſiſted, after they, at the call of their Maſter, forſook their worldly occupations to be with him, as witneſſes of what he ſaid and did. This is agreeable to what we find is practiſed in Barbary, where they are wont to give ſtrangers proviſions, ſufficient to ſupport them the firſt part of the day on which they leave them, but no farther, referring it to others to ſupply the wants of the coming evening.

Observation LXII.

The *demanding proviſions with roughneſs and ſeverity* by ſuch as travel under the direction of government, or authoriſed by goverment to do it, is at this day ſo practiſed in the Eaſt, as greatly to illuſtrate ſome other paſſages of Scripture.

When the Baron de Tott was ſent, in 1767, to the *Cham of the Tartars*, by the French miniſtry, as reſident of France with that Tartar prince, he had a mikmandar, or conductor, given him by the pacha of *Kotchim*, upon his entering the Turkiſh territories, whoſe buſineſs it was to precede and prepare the way for him, as is uſually done in thoſe countries to ambaſſadors, and ſuch as travel gratis, at the expence of the Port, or Turkiſh court.

court[1]. This conductor, whose name, it seems, was *Ali Aga*, made *great use of his whip*, when he came among the poor *Greeks of Moldavia*, to induce them to furnish out that assistance, and *those provisions* he wanted for the Baron[2]; for though it was represented as travelling at the expence of the Port, it was really at the expence of the inhabitants of those towns or villages to which he came. The Baron appears to have been greatly hurt by that mode of procedure, with those poor peasants, and would rather have procured what he wanted with his money, which he thought would be sufficiently efficacious, if the *commands* of the mikmandar should not be sufficient without the *whip*.

The Baron's account of the success of his efforts is a very droll one, which he has enlivened by throwing it into the form of dialogues between himself and the Greeks, and Ali Aga and those peasants, in which he has imitated the broken language the Greeks made use of, pretending not to understand Turkish, in order to make it more mirthful.

It would be much too long for these papers, and quite unnecessary for my design, to transcribe these dialogues; it is sufficient to say, that after the jealousy of the poor oppressed Greeks of their being to be pillaged, or more heavily loaded with demands by the Turks, had prevented their voluntary supplying

[1] Memoirs, vol 1, part 2, p. 10, &c. [2] P. 15, &c.

the Baron for his money, Ali Aga undertook the buſineſs, and upon the Moldavian's pretending not to underſtand the Turkiſh language, he *knocked him down with his fiſt*, and kept *kicking him* while he was riſing. Which brought him to complain in *good Turkiſh* of his beating him ſo, when he knew very well they were poor people, who were often in want of neceſſaries, and whoſe princes ſcarcely left them the air they breathed. "Pſhaw! "thou art joking, friend," was the reply of *Ali Aga*, "thou art in want of nothing, ex- "cept of being well baſted a little oftener; "but all in good time. Proceed we to buſi- "neſs. I muſt inſtantly have two ſheep, a "dozen of fowls, a dozen of pigeons, fifty "pounds of bread, four oques[1] of butter, "with ſalt, pepper, nutmeg, cinnamon, le- "mons, wines, ſalad, and good oil of olives, "all in great plenty." With tears the Moldavian replied, "I have already told you "that we are poor creatures, without ſo "much as bread to eat. Where muſt we "get cinnamon?" The whip, it ſeems, was taken from under his habit, and the Moldavian beaten till he could bear it no longer, but was forced to fly, finding Ali Aga inexorable, and that theſe proviſions *muſt* be produced; and, in fact, we are told, the quarter of an hour was not expired, within which time Ali Aga required that theſe things ſhould

[1] A Turkiſh weight of about forty-two ounces.

be

be produced, and affirmed to the Baron that they would be brought, before the primate, (or chief of the Moldavians of that town, who had been ſo ſeverely handled,) aſſiſted by three of his countrymen, brought all the proviſions, without forgetting the cinnamon.

May not this account be ſuppoſed to illuſtrate that paſſage of *Nehemiah*, ch. v. 15? "The former governors that had been before me, were chargeable unto the people, and had taken of them bread and wine, beſides forty ſhekels of ſilver; *yea, even their ſervants bare rule over the people:* but ſo did not I, becauſe of the fear of God."

It is evident ſomething *oppreſſive* is meant. And that it related to the taking *bread* from them, or *eatables in general*, (together with *wine*,) perhaps *ſheep*, *fowls*, *pigeons*, *butter*, *fruit*, and other things, when probably they were *travelling*, or *ſojourning* in ſome place at a diſtance from home. And that the like imperious and unrighteous demands had, from time to time, been made upon them by the *ſervants* of theſe governors, whom they might have occaſion to ſend about the country.

I cannot account for the ſetting down the preciſe number of *forty*, when ſpeaking of ſhekels, but by ſuppoſing, that the word *beſides* here, ſhould have been tranſlated *afterwards*, which it more commonly, if not more certainly, ſignifies, and means, that afterwards they were wont to commute this demand for proviſions

proviſions into money, often amounting to forty ſhekels.

It is certain it could not mean the *whole* annual allowance to the governor by the children of the captivity, that would have been much too ſmall [1]; nor could it mean what every houſeholder was to pay annually towards the governor's ſupport, for fifty ſhekels was as much as each *mighty man of wealth* was aſſeſſed at by *Menahem*, when he wanted to raiſe a large ſum of money for the king of Aſſyria [2], and when Iſrael was not in ſo low a ſtate as in the time of Nehemiah: it muſt then, ſurely! mean the value of that quantity of eatables and wine they might charge any *town* with, when ſingle towns were charged with the ſupport of the governor's table, for a ſingle repaſt, or a ſingle day, which it is natural to ſuppoſe could only be when they thought fit to travel from place to place. This, it ſeems, their ſervants took the liberty too to require, when they were ſent on a journey. And if they that belonged to the officers of the king of Perſia, enforced their requiſitions in a manner ſimilar to that made uſe of by the people belonging to the Turkiſh governors of provinces, when they travel on a public account among the *Greeks of Moldavia*, it is no wonder that Nehemiah obſerves with emotion, in this paſſage, "Yea, even their ſervants bare rule over

[1] Something leſs than 5l. ſterling. [2] 2 Kings 15. 20.

"the

" the people: but ſo did not I, becauſe of " the fear of God."

Whether the preceding governors of the children of the captivity were all Jews, or not, is a matter not eaſily, perhaps, to be determined, but it is apparent, from a paſſage of the book of Nehemiah, that they were not all of them zealous for the welfare of that people, and conſequently might be ready to adopt the oppreſſive managements of other governors of the Perſian provinces, and ſuffer their under officers to do it. The paſſage I refer to is, ch. ii. 10, " When *Sanballat the* " *Horonite*, and *Tobiah* the ſervant, the *Am-* " *monite*, heard of it, it grieved them ex- " ceedingly that there was come a man to " ſeek the welfare of the children of Iſ- " rael."

It may not be amiſs to add, that *Noldius* has obſerved [1], that *Aben-Ezra*, a very celebrated Jewiſh rabbi, ſuppoſed it was a different word that was made uſe of in his copy of the book of Nehemiah, and that the ſame reading appears in the *Babylonian Gemara*, which different word *Aben-Ezra* apprehended meant, that theſe governors took from the people forty ſhekels of ſilver for the expence of *one* repaſt.

Such *commutations*, or money given inſtead

[1] Concord. in voc. Achar. Achad is the word Aben-Ezra read, (reſh and daleth being often changed one for the other, as being letters very much reſembling each other,) but I ſhould prefer the common reading.

of

of proviſions, may be met with, I think, in the accounts travellers have given of the managements of the Eaſt; certainly they have often taken place among the copyhold tenants of our manors.

The ſupplying the people belonging to government with their *proviſions on particular occaſions*, is alſo what is meant, I apprehend, by the prophet Amos, ch. v. 11, "Foraſ-much therefore as your treading is upon the poor, and ye take from him *burdens of wheat*; ye have built houſes of hewn ſtone, but ye ſhall not dwell in them, &c."

The Biſhop of Waterford has tranſlated the original word *gift*, not burden, but as *wheat* is not wont to be demanded for thoſe that travel on account of government, but *bread*, ("fifty pounds of bread," ſaid Ali Aga to the poor *Moldavian*, when he brought him by the force of blows to ſupply his demands;) ſo neither do I remember ever to have obſerved, in that variety of things that are made preſents of in the Eaſt, that quantities of wheat were offered to great men: I ſhould rather be diſpoſed to believe that the tranſlation of the Septuagint is more exact than our's, where the words of the prophet are rendred δορα εκλεκτα, (*choice gifts*, ſuch as the *cinnamon* of Ali Aga,) as the words of Amos may be underſtood to mean a gift of ſomething *coſtly* and of a ſelect kind, ſuch as *cinnamon*, for inſtance, not to be procured without plunging them into difficulties, and conſequently be very

very oppreſſive; whereas a moderate quantity of wheat muſt have been as eaſy to them to part with as many other things, whether preſented in order to obtain ſome favour, or demanded as a due by thoſe that were travelling on behalf of government.

So Sir John Chardin, ſpeaking of the univerſal cuſtom through the Eaſt of making preſents to the great, ſays, that "every thing "is received, even by the greateſt lords of "the country, fruit, pullets, a *lamb*. Every "one gives what is moſt at hand, and has "a *relation to his profeſſion*: and thoſe who "have no particular profeſſion give money. "It is an honour to receive preſents of this "ſort. They receive them in public: and "even chooſe to do it when they have the "moſt company. This cuſtom univerſally "obtains through the Eaſt; and it is perhaps "one of the moſt ancient in the world."

If preſents were made according to people's profeſſions, a quantity of wheat from one in the farming way of life was not improper; nor was a ſtone of flour, or even a buſhel of wheat, a more *oppreſſive* gift to expect or demand than a *fat lamb*. In one word, if the requiſition of *wheat* was really the thing that was complained of as oppreſſive, it muſt be the greatneſs of the quantity, not it's being wheat.

Observation LXIII.

When the father-in-law of the Levite, whoſe melancholy hiſtory is given us in the 19th of Judges, was perſuading him to ſtay another night, he told him that it was *pitching* time of the day [1], according to our marginal tranſlation, that is, the time when travellers were wont to pitch their tents, for their lodging under them all night, and therefore highly improper then to *begin* a journey. This is very juſtly rendered in the body of our verſion, as to the ſenſe, though not as to the turn of the original words—"The day groweth to an "end:" for, in the latter part of the afternoon, Eaſtern travellers begin to look out for a proper place in which to paſs the night.

So it is ſaid, in the preface to Dr. Shaw's Travels, "Our conſtant practice was, to riſe "at break of day, ſet forward with the ſun, "and travel 'till the *middle of the afternoon*; "at which time we began to *look out* for the "encampments of the Arabs; who, to pre-"vent ſuch parties as our's from living at "free charges upon them, take care to pitch "in woods, valleys, or places the leaſt con-"ſpicuous [2]."

It might, very probably, be hardly ſo late as the father-in-law would have had the Le-

[1] Ver. 9. [2] P. 17.

vite

vite ſuppoſe; but certainly too late to ſet out on a journey of ſome length, when other people were near looking out for a place where they might commodiouſly terminate the travelling of that day; and where ſafe and agreeable lodging-places were not always to be found.

The term *pitching*, which refers to tents, is made uſe of, though it is evident the Levite had no tent with him; becauſe many then actually travelled with tents; and others that had none, required at leaſt as much time to find out an agreeable reſting-place. *Pitching-time* then was *ſome time before ſun-ſet*, when every body thought of preparing for their reſt [1].

When Dr. Shaw, however, travelled after this manner—ſetting out with the ſun, and continuing his journeying 'till the middle of the afternoon, it is probable it was in the more temperate part of the year; at other times they frequently find themſelves obliged to travel in the night, and pitch their tents in the forenoon: the event then which the ſacred writer has recorded, relating to the Levite, ſeems to have fallen out in ſuch a time of the year, and not during the *ſummer heats*, for in that caſe, the obſerving that the day drew towards a cloſe, was no juſt reaſon to induce him to ſtay *'till the morning*. Accordingly it ſeems to have been in the *ſpring*: for Iſrael aſſembled to battle againſt Benjamin,

[1] Judges 19. 14, 16.

preſently *after the harveſt* was got in; and after the few of Benjamin that ſurvived had continued *four months* in the rock Rimmon, the *leaves were yet upon the vines* [1].

I would only add farther, that it is not to be ſuppoſed, that the Levite here ever attempted to ſet out *faſting*: the comforting his heart, which his father-in-law referred to, was the taking a more *ſtrengthening repaſt* than the ſlight breakfaſt he had eaten early in the morning. What that was we are not told; but the author of the Hiſtory of the Revolt of Ali Bey, has told us what is the *common breakfaſt* the *Arab villagers* of the Holy-Land are now wont to give to travellers; for ſpeaking of the neceſſity of ſpending one night on the road, between Joppa and Azotus or *Aſhdod*, he ſays, "The reſting-place is at a *village* "which lies on the left hand, about thirty "yards out of the road; from whence, after "breakfaſt, which uſually is on *milk*, or *bread* "*and cheeſe*, *and coffee*, and a *pipe of tobacco*, "if he be fond of ſmoking, he proceeds on "his journey [2]." The coffee and tobacco belong to modern times, but the other articles very probably were preſented by the man of Bethlehem-Judah to his ſon-in-law the Levite.

[1] As appears pretty plain from Judges 21. 20, 21.
[2] P. 198.

OBSER-

Observation LXIV.

Before this Levite, and thoſe with him, could reach Gibeah, the ſun went down, it ſhould ſeem, upon him, yet he found no difficulty as to entering into that city; and he had been ſome time in it's ſtreet before an old man came out of the field, from his work: probably then they did not ſhut their gates ſo ſoon as the going down of the ſun, if all night long.

A very ingenious gentleman ſuppoſes this laſt was the fact, as in thoſe hot countries we find they frequently travel in the night, and ſometimes arrive at midnight at the place of their deſtination [1]. To which he added, that he did not remember to have met with any account of travellers finding the gates of a town ſhut, except in one ſingle caſe, which is that of *Thevenot*, who could not get admittance into Suez in the night, and complains of the diſagreeableneſs of being forced to wait ſome hours in the cold air, without the walls, mentioned by me in the firſt vol. of Obſ. ch. v, obſ. 24.

I would here therefore obſerve, in conſequence of this remark, that as the Scriptures ſuppoſe the gates of their walled towns were ſhut, eſpecially in dangerous times, as we learn

[1] See Luke 11. 5, and alſo Mark 13. 35.

from Neh. vii. 3, "I ſaid unto them, Let "not the gates of Jeruſalem be opened until "the ſun be hot; and while they ſtand by, "let them ſhut the doors, and bar them;" ſo we find that what happened to Thevenot, at Suez, is not the only proof that they ſtill continue to ſhut the gates of their towns through the night, at leaſt in times of danger.

Thus *Doubdan*, returning from the river Jordan to *Jeruſalem*, in the year of our Lord 1652, tells us, *that when he and his companions arrived in the valley of Jehoſaphat, they were much ſurpriſed to find that the gates of the city were ſhut, which obliged them to lodge on the ground at the door of the ſepulchre of the bleſſed virgin, to wait for the return of day, along with more than a thouſand other people, who were obliged to continue there the reſt of the night, as well as they.*

At length, about four o'clock, ſeeing every body making for the city, they alſo ſet forward, with the deſign of entering by St. Stephen's gate, but they found it ſhut, and above two thouſand people, who were there in waiting, without knowing the cauſe of all this. At firſt they thought it might be too early, and that it was not cuſtomary to open ſo ſoon; but an hour after a report was ſpread that the inhabitants had ſhut their gates, becauſe the peaſants of the country about had formed a deſign of pillaging the city in the abſence of the governor and of his guards, and that as ſoon as he ſhould arrive the gates would

would be opened. A little after another report was ſpread, &c [1]. Here we find the gates were ſhut, and continued to be ſhut againſt them, but it was owing to ſome alarm, which afterwards appeared to be a violent diſturbance raiſed in Jeruſalem out of ſpite to the Chriſtians. The *ſhutting of the gates* of Jeruſalem, did not appear to them to be extraordinary; but the refuſing to let them in, when the return of the pilgrims could not but be expected about that time. Nehemiah alſo was in a ſtate of alarm, when he gave ſuch ſtrict orders concerning the gates of Jeruſalem; as were alſo the people of Jericho, who ſhut their gates immediately after their meſſengers were ſent out of the city [2].

But the gates of Suez were ſhut all night in a *time of peace:* and ſo Rauwolff found the gate of *Tripoli* ſhut, when there was no particular alarm, about an hour after ſun-ſet, when he arrived at it [3], which was opened to him through the intereſt of the European merchants of that city.

The real ſtate of things ſeems to be, that many of their caravanſerais are without the walls of their cities; that many private families reſide in unwalled towns, to whom their friends may repair *at midnight*, without difficulty: and that as to towns with gates and *bars*, which are ſhut up all night, they

[1] P. 318, 319. [2] Joſh. 2. 7. [3] Ray's Trav. part 1, p. 19.

uſually take care, ſo to regulate their times of journeying, as to get there before their gates are ſhut, or not 'till they are opened, or on the point of being ſo.

Observation LXV.

As we read the book of Tobit, it may poſſibly ſeem very ſtrange to us, and by no means conſonant to the cuſtoms of the Eaſt, that when his ſon Tobias and his angelic, but diſguiſed companion came to Ecbatane, to the houſe of Raguel, Sarah, Raguel's daughter, ſhould be repreſented as meeting them, and, after *ſaluting* them, as bringing them into the houſe, who appeared to her to be *perfect ſtrangers*. Tobit vii. 1.

But perhaps this may be removed, and the book might be written by one that lived in the Eaſt, and was acquainted with the cuſtoms there, if we conſider, that though they appeared to be quite *ſtrangers*, yet they were ſomehow underſtood to be Jews[1], for Raguel immediately calls them *brethren*, v. 3; and though the Turkiſh women are now kept, with great care, out of ſight, the ancient Jewiſh females

[1] Either by their language, or by their different dreſs. The Jews that inhabit Media, and it's neighbouring provinces, are diſtinguiſhed now by turbants or bonnets of a different colour from thoſe of other religious profeſſions, and other marks, mentioned by Chardin, tom. 2, p. 307.

had

had more liberty, and even have to this day, in theſe countries.

When Dr. Chandler firſt landed in Aſia, he was received by a Jew, who had connexions with the Engliſh nation, and carried to his houſe, where he was agreeably received and entertained, and, among other circumſtances, he tells us, that the daughter of this Jew ſaluted him, by gently *kiſſing his hand.*

The daughter of Raguel might then be ſuppoſed to have treated theſe ſtrange Jews in the ſame manner, though the term that is made uſe of is by no means ſo determinate, and only expreſſes that ſhe *ſaluted them with affectionate pleaſure* [1].

Perhaps Jacob's kiſſing Rachel, at their firſt interview [2], is to be underſtood after the ſame manner; but I much queſtion whether the kiſſes of the harlot, mentioned Prov. vii. 13, are to be ſuppoſed to have been equally modeſt.

Observation LXVI.

The caravanſerais of the Eaſt, in which travellers lodge, differ, it ſhould ſeem, from thoſe in which the merchants reſide for a conſiderable time, in that theſe laſt have *doors* to

[1] Εχαιρετισεν. [2] Gen. 29. 11.

their ſeveral chambers or rooms, which the others have not [1], in which caſe, it muſt be particularly baſe to take advantage of ſuch an *unguarded* ſituation, and of thoſe that ſojourn in them, namely ſtrangers, perhaps even *fellow-travellers*.

To circumſtances of this nature then I ſhould ſuppoſe it is, that the *ſon of Sirach* refers, when he ſays, "Be aſhamed . . . . of "theft, in regard of the *place* where thou *ſo-*"*journeſt*, and in regard of the truth of God "and his covenant [2]."

All *theft* is iniquitous, and conſequently ſhameful; but it may be attended with circumſtances of aggravation: a truth which all feel. It is mentioned as an alleviation of the crimes of a celebrated free-booter in the reign of Richard Iſt [3], that though he robbed the rich, he was kind and generous to the *poor*; ſo thoſe that rob at a *fire* are deteſted as the worſt of villains, becauſe of the diſtreſs of ſuch a time, and the inability of the ſufferers to guard entirely againſt ſuch depredations.

It is of this *comparative* kind of ſhamefulneſs that this ancient Jewiſh writer is evidently ſpeaking, and in particular of theft in a *place of ſojourning*. Which ſeems to be explained by the nature of the preſent Eaſtern caravanſerais.

To guard againſt this, *Niebuhr* tells us, that

[1] Voy. de Chardin, tome 1, p. 147, 148.
[2] Eccleſiaſticus 41. 17, 19. [3] Robin Hood.

in

in Arabia, where the houſes for lodging travellers are called *ſimſeras*, and ſometimes manſales, *in the evening the door, and there is only one, is ſhut, and in ſome places notice is given in the morning, before it is opened, that travellers may examine whether they have loſt any thing* [1].

In the ſimſeras of Arabia nothing is to be had, in common, but *coffee, rice, bread, and butter* [2]. This *coffee* is explained by a preceding page to be nothing but a preparation from the huſks that incloſe the coffee berries; and the *bread* is ſaid to be made of *durra*, which is a ſort of coarſe millet; along with *camel's milk* or butter [3]. This kind of *milk* is ſaid there to be *ropy*, for if the finger is taken out of it, after having been dipped into it, it draws out in a long thread. But in one of theſe *manſales*, when the maſter of it underſtood that they were *Europeans*, he would have killed a ſheep for them, if they would have ſtayed, and actually cauſed *wheaten* bread to be made for them, and *cow's milk* to be brought, when he perceived they were not accuſtomed to camel's milk [4].

The caravanſerais of Perſia have, it is ſaid, better accommodations oftentimes, their keepers commonly ſelling to travellers what is wanted for the horſes, and what is moſt wanted for themſelves, as bread, wine, (in thoſe

[1] Voy. tome 1, p. 314. [2] In the ſame page.
[3] P. 250. [4] In the ſame page.

places where it is plentiful,) butter, garden-ſtuff, fruit, fowls, and fewel. As for butcher's meat, they muſt fetch it from ſome neighbouring village, or the encampments of thoſe that feed the flocks and herds of the adjoining country [1].

Such well-furniſhed reſting-places appear to have been known in Judæa, in the time of our Lord, ſince he ſuppoſes the good Samaritan committed the poor wounded man *to the care* of the hoſt, or keeper of the caravanſerai, and promiſed at his return to pay him for whatever things his ſtate required, and that the keeper ſhould furniſh him with, Luke x. 34, 35. This could not be a place like ſome of the Eaſtern caravanſerais [2], in which nothing is to be found but *bare walls*.

Observation LXVII.

There is a great deal of difference in theſe countries, between the ſeveral nations that inhabit them, with reſpect to the readineſs of *communicating of their proviſions* to their fellow-travellers: the *Arabs* are very communicative; the *Turks* of a more ſour and cloſe diſpoſition.

I have ſomewhere met with a place, in our

[1] Voy. de Chardin, tome 1, p. 148.

[2] Or rather Turkiſh kanes, of many of which M. Maundrell gives this deſcription, p. 2.

books

books of travels, where the writer was ſtruck with the liberality of a poor muleteer or camel-driver, who with all chearfulneſs made an offer of ſome of his bread and dates to thoſe with whom he travelled, though the quantity that he had with him was very moderate; while ſome rich Turks were very careful to take their repaſt in concealment and ſilence.

I cannot now point out the place, but I well remember, that as this was the ſubſtance of the account, ſo the writer was greatly ſtruck with the friendlineſs and liberality of the poor fellow; while he could not forbear expreſſing his feelings of diſlike, of the contracted and unſociable behaviour, and penurioufneſs of the others.

This is preciſely, I ſhould imagine, what the author of Eccleſiaſticus had in view, when, after having ſpoken of *thieviſhneſs in travellers* as a juſt ground of ſhame, he goes on to add, "and to lean with thine elbow upon the "meat," or "on the loaves of bread," Eccl. xli. 19. For he had been ſpeaking immediately before of travellers; what follows then may be naturally ſuppoſed to be nearly related to them, as certainly the firſt clauſe of the next verſe has a very intimate connexion with people in that ſituation: Be aſhamed—"of "ſilence before them that ſalute thee."

The *attitude* in which the ſon of Sirach repreſents the man he is pointing out, is exactly deſcriptive of a traveller diſmounted from his camel, his horſe, or his aſs, and ſitting

ſitting upon the ground, *leaning with his elbow* on his ſaddle, and ſo *covering with his large ſleeve* the proviſions he had in his lap, and eating his morſel alone, without the leaſt notice of thoſe about him.

The leaning with the elbow on the ſaddle is preciſely the poſture in which the Baron de Tott repreſents Ali Aga, his conductor, as ſitting when diſmounted, not eating indeed, but waiting for his ſupper [1]; but might as well be repreſented as the poſture of one taking his repaſt, eſpecially if of an unſociable turn.

We have an inſtance of this exchange of food in *travelling*, in the account Irwin has given of his paſſing through the deſerts of Upper Ægypt [2]. There, he tells us, *The captain of the robbers* (he means the wild Arabs) *made them a preſent* of a bag of flour, *which he underſtood they wanted; and, when he would not accept a pecuniary return, they ſent him* half the rice they had, *which proved a new and acceptable food to him.*

Such an intercourſe appears amiable, while the contrary management is what this Jewiſh writer thinks may well occaſion ſhame. At leaſt this is, I think, the moſt natural interpretation of this clauſe.

[1] Mem. tome 2, p. 19. [2] P. 322.

OBSER-

OBSERVATION LXVIII.

The learned have been greatly divided [1] in their opinions, concerning the true meaning of the particle ουτως, in John iv. 6, which is rendered *thus* in our verſion: "Jeſus there-"fore being wearied with his journey, ſat "*thus* on the well: and it was about the "ſixth hour," which every body knows with the Jews meant *noon*. But an attention to the uſages of the Eaſt, and of antiquity, might, I ſhould think, aſcertain it's meaning with a good deal of exactneſs.

Our verſion of the word *(thus)* gives no determinate idea. We know, on the contrary, what is meant by the tranſlation of a celebrated writer [2], who renders the word by the Engliſh term *immediately*, but that tranſlation, I think, by no means the happieſt he has given us. It conveys the idea of *extreme wearineſs*: but nothing in the after part of the narration leads to ſuch an interpretation; nor can I conceive, for what imaginable purpoſe the circumſtance of his *immediate* throwing himſelf down near the well, before the woman came up, and which, conſequently, it is to be ſuppoſed ſhe knew nothing

[1] If any ſhould doubt the truth of this fact, they may be abundantly ſatisfied by the collections of the learned Wolfius, of Hamburg, upon this verſe.

[2] See Doddridge's Exp.

of,

of, is mentioned by the Evangeliſt. Not to ſay that the paſſage cited in proof of this interpretation, (Acts xx. 11,) which inſtead of *ſo he departed*, he thought ſignified the immediateneſs of his departure, by no means gives ſatisfaction. It is not ſo expreſſed in his own tranſlation of that paſſage [1], nor does it appear ſo to ſignify.

The ſimple meaning, I ſhould apprehend, of the particle is, that *Jeſus, being wearied with his journey*, ſat *down by the well*, like a perſon ſo wearied, as to deſign to take ſome repoſe and refreſhment there: to which St. John adds, *it was about the ſixth hour*. If this is juſt, the tranſlation ſhould have been ſomething like this: Jeſus *therefore being wearied with his journey, ſat down* accordingly, (or like ſuch an one,) *by the well. It was about the ſixth hour.*

The particle certainly expreſſes *conformity* to an account to be given after; ſo John xxi. 1, "Jeſus ſhewed himſelf again to his diſciples "at the ſea of Tiberias; and *on this wiſe* "ſhewed he himſelf," referring to the account about to be given. And ſometimes it ſignifies *conformity* to an account that had been *before* given: ſo, John xi. 47, 48,

[1] Candor, however, here obliges me to obſerve, that great livelineſs of thought and recollection, joined with great diligence, could not be imagined to be ſufficient to preſerve from ſuch inaccuracies as theſe, more eſpecially in a perſon honoured indeed, but oppreſſed, with a vaſt variety of cares.

"What

"What do we? for this man doth many "miracles. If we let him *thus* alone," (after this manner doing many miracles,) "all men "will believe on him." So ch. viii. 59, "Then took they up ſtones to caſt at him: "but Jeſus hid himſelf, and went out of "the temple, going through the midſt of "them, and *ſo* paſſed by"—paſſed by, by hiding himſelf after this manner.

After this latter manner it is to be underſtood, I ſhould think, here—Jeſus being wearied with his journey, *ſat down like a weary perſon* by the ſide of the well, and in that attitude the woman found him, preparing, it ſhould ſeem, to take ſome repoſe and ſome repaſt. The diſciples, it is ſaid, ver. 8, were "gone away unto the city to buy meat;" but it doth not at all follow from thence that they all went, nor is it ſo probable that they did, leaving him alone; but that, on the contrary, ſome of them ſtayed with him, making ſuch preparations as indicated a deſign in them to eat bread there.

I think I have elſewhere ſhown, from the reports of thoſe that have viſited theſe countries, that it is uſual for them to ſtop to take their repaſts in their journeying *near water*, and under the *ſhade* of trees, rocks, or ſomething that may afford them ſhelter from the injuries of the air. Our Lord with his diſciples ſeem to have had the ſame intention, and applied to this woman for water, of which, in thoſe circumſtances, ſhe muſt

muſt have been ſenſible they ſtood in great need; and had our Lord offered to purchaſe it, it doth not appear that ſhe would have been ſurpriſed, for water was frequently propoſed to be purchaſed in thoſe hot countries anciently [1]; and it appears, from ver. 8, there was nothing extraordinary in the dealing of the Jews with the Samaritans, *as to buying and ſelling:* what aſtoniſhed her was our Lord's *aſking for water as a favour.*

It was indeed no more than had often been aſked by, and granted to, ſtrangers: what one, in particular, had done aforetime, who dwelt in the land of *Canaan*, and aſked the favour of a *Syrian* damſel to give him and his attendants drink, Gen. xxiv. 14 and 18, where there was no expreſſing ſurpriſe at it on either ſide. Nothing more than what has been done to ſtrangers by the women of thoſe countries in later times [2]. But there were no ſuch *friendly*

[1] Numb. 20. 19.

[2] So Haynes tells us, that arriving at Nazareth, the latter end of December, about five in the evening, p. 133, 134, upon entering "the town, we ſaw two women fill-"ing their pitchers with water, at the fountain I have "already deſcribed, and about twelve others waiting for "the ſame purpoſe; whom we deſired to pour ſome into "a trough which ſtood hard by, that our horſes might "drink. We had ſcarce made the requeſt, before they "inſtantly complied, and filled the trough, and the others "waited with the greateſt patience." Upon returning their thanks, "one of them with very great modeſty re-"plied," 'We conſider kindneſs and hoſpitality to ſtran-"gers, as an eſſential part of our duty.'" P. 144.

dealings, in common, between the Jews and the Samaritans.

Their dealing with each other, as to buying and ſelling, unleſs where peculiar bigotry and ill-nature prevailed [1], will ſhow that the Jews might, in a peaceful ſtate of things, without being *much incommoded*, paſs through Samaria in their way to or from the Temple, in which country, though not a very broad one, they muſt have had continual occaſion to take their repaſts, and to lodge alſo, in their paſſing through it, eſpecially if they did not travel with greater expedition, in that part of their journey, than Joſeph and Mary are ſuppoſed to have done, in the firſt part of their return from Jeruſalem to Galilee, Luke ii. 44 [2].

Wolfius has remarked, very juſtly, and I think ſome others [3], that the Greek word επι doth not neceſſarily ſignify *on*—that our Lord ſat *on the building belonging to the well*: either a circular low wall about it, like thoſe

[1] Luke 9. 52, 53.

[2] *They went*, the Evangeliſt tells us, *a* day's journey, *before they ſought the child Jeſus, who they ſuppoſed was in the company with ſome of their relations or acquaintance*: now M. Maundrell aſſures us, that according to tradition, it was at *Beer* that they ſought him, and that a church was built there, in memory of this circumſtance, by the devout empreſs Helena, p. 64; but *Beer*, according to Maundrell, was only $3\frac{1}{3}$ hours from Jeruſalem, p. 66, or about ten miles: a day's journey then, in thoſe circumſtances, was only ten miles, but Samaria, though a narrow country, was much broader than that.

[3] Wolfius on the place.

uſed

uſed in country towns among us, as painters and carvers ſeem to have underſtood it; or on a more magnificent erection over ſo celebrated a well, as that of which the patriarch Jacob and his family had been wont to drink. It has been uſed for ſitting not *on* but *near* a river, and ſo, according to modern Eaſtern uſages, it is moſt natural to underſtand it here, of ſitting in a commodious place *near* that well.

Whether the diſciples had cords and a ſmall leather bucket with them to draw with, which the Samaritaneſs did not remark; or whether the diſciples were to procure proper implements in the city, which they were afterwards to return, or at leaſt leave at the well for the uſe of it's owner, who would ſoon have occaſion to go thither[1]; or whether they truſted to a favourable accident, as travelling people were very frequently coming to ſo celebrated a well; doth not appear. None of the conjectures are *highly* improbable.

The time indeed when they wanted this aſſiſtance was not the *uſual hour of drawing water* by the inhabitants, though a common time for travellers to ſtop and take their repaſt. But it is to be remembered, when

[1] Thus Dr. Chandler, ſomewhere in his Travels in the Leſſer Aſia, ſpeaks *of a goat's ſkin with the hair on made uſe of as a bucket, which was diſtended by a piece of wood, to which the rope was fixed, and which was left at a well by a benevolent peaſant, (who had before drawn water for them from thence,) for their* uſe while he was abſent.

we

we find an inhabitant coming for water, that it was winter-time[1], and conſequently we may believe water might then be drawn at any time—at noon, as well as in the morning or evening, though theſe earlier and later ſeaſons ſeem to have been thoſe that were moſtly made uſe of even in winter. Thus when Haynes travelled from Cana to Nazareth, in the depth of winter, for it was about the end of December, he found *many* women aſſembled at a fountain, to draw water, at five in the afternoon, p. 144 compared with p. 131 and 134.

The coming then of the woman of Samaria to draw water, juſt at noon, doth not look as though our Lord was fatigued with the *heat*, as well as the length of the way, as ſome have conjectured. The air in thoſe countries, it is acknowledged, is frequently conſiderably warm in the middle of the day, in the depth of winter; but had it been ſo then, the woman would hardly have gone to the well *at noon* for water: ſhe would, moſt probably, have ſtayed 'till the uſual time—the evening, or fetched it in the morning.

That travellers frequently *ſtop at noon*, in order to take ſome refreſhment, is evident from a remark made by Plaiſtead: in giving an account of his traverſing the mighty deſert between Buſſerah and Aleppo, he tells us, p. 81, *that the caravan with which he travelled*

[1] See ver. 35, of this 4th of John.

did not ſtop to dine, as many caravans do, *but travelled thirteen hours together*. Many Eaſtern travellers ſtop to dine, though ſome do not. No wonder our Lord then, who ſeems to have been a-foot, and wearied with the length of his walk, ſtopped near ſo inviting a well.

A conſiderable time after I had finiſhed this article, I had the pleaſure to find, the very learned and accurate Biſhop *Pearce* had made a ſimilar obſervation on the meaning of the word στως, in his commentary and notes on the Acts of the Apoſtles [1].

Observation LXIX.

Though it muſt, one would think, be much more commodious to carry water in ſkins or leather-bottles, where water muſt be carried, and accordingly, ſuch we find are generally made uſe of in the Eaſt in travelling; yet, whatever the cauſe may be, they ſometimes content themſelves with *earthen jars*.

Thus we find, in the beginning of Dr. Chandler's expeditions, in ſearch of the antiquities of theſe countries, though he was equipped under the direction of a Jew of *that country*, of ſuch eminence as to act as the Britiſh conſul at the Dardanells, and was attended at firſt by him, *yet the veſſel in which*

[1] On chap. 20, ver. 11.

their water was to be carried, was an earthen jar, *which not only ſerved them in the wherry in which they coaſted ſome of the nearer parts of Aſia Minor, but was carried upon the aſs of a poor peaſant, along with other luggage, when they made an excurſion from the ſea-ſide* up into the country, *to viſit the great ruin at Troas* [1].

This may ſerve to remove our wonder that Gideon ſhould be able to collect three hundred water-jars from among ten thouſand men [2], for we have no reaſon to ſuppoſe, the method he was to make uſe of, to ſurpriſe the *Midianites*, was not ſuggeſted to him before he diſmiſſed all his army to the three hundred. In an army of ten thouſand Iſraelitiſh peaſants, collected together on a ſudden, there might be many goat-ſkin veſſels for water, but many might have nothing better than earthen jars, ſince Dr. Chandler appears not to have been better equipped, at leaſt at firſt; and three hundred water-jars, collected from the whole army, were ſufficient to anſwer the views of divine Providence.

Observation LXX.

The margin of our tranſlation remarks, that the word rendered *harneſſed*, in Exodus xiii. 18, ſignifies *by five*, but when it adds five *in a rank*, it ſeems to limit the ſenſe of

[1] P. 25. [2] Judges 7. 3, 16, 19, 20.

the term very unneceſſarily, as it may as well ſignify *five men in a company*, or their *cattle* tied one to another *in ſtrings of five each.*

If there were 600,000 footmen, *beſides* childred, and a mixed multitude, together with cattle, the marching of five only abreaſt, ſuppoſing only one yard for each rank to move in, would make the whole length of this enormous file of people more than 68 miles[1]. If we ſhould ſuppoſe two ſuch columns, and place the children, mixed multitude, and cattle between them, the length then of this body of people would be above 34 miles. At the ſame time we cannot conceive any reaſon for ſuch a narrow front, on the one hand, in ſuch a *wide* deſert; nor, on the other, why they are deſcribed as marching five abreaſt, if there were many ſuch columns. It would ſeem, in ſuch a caſe, to be a circumſtance that required no particular notice.

Pitts tells us, *that the* Algerine *armies, when they march, go only two abreaſt, and that at the ſame time each rank keeps at a conſiderable diſtance, ſo that* a thouſand *men make a great ſhew, and a very long*

[1] For 600,000 divided by 5 gives 120,000 ranks of five each, and there being only 1760 yards in a mile, the dividing 120,000 by 1760 will give the number of miles ſuch a column of people would take up, which by ſuch an operation will be found to be ſomething more than 68 miles, which the circumſtances of the hiſtory will not eaſily admit of.

train.

train[1]. They have their reaſons for ſo doing: they want to appear as numerous as poſſible.

For a like reaſon, it ſhould ſeem, the *Indians of North-America* walked ſingly, and with great gravity, I apprehend ſlowly is meant, when they went in form, according to the honourable Mr. *Colden*[2], on a warlike expedition.

Moſes had no ſuch reaſons; on the contrary it muſt have been of importance to him, to draw the van and the rear nearer together, and conſequently to make the breadth of this vaſt body of people conſiderably large.

Pitts tells us, that in the march of the Mohammedan pilgrims from *Ægypt*, through this very deſert, *they travel with their camels tied* four *in a parcel, one after the other, like ſo many teams*[3]. He ſays alſo, *that uſually* three or four *of the pilgrims diet together*[4].

If we will allow that like circumſtances naturally produce like effects, it will appear highly probable, that the meaning of the word uſed in this paſſage of Exodus is, that they went up out of Ægypt with their cattle, *in ſtrings of five each*; or that Moſes ordered that *five men with their families* ſhould form each a little company, that ſhould keep together, and aſſiſt each other, in this difficult march. In either of theſe ſenſes we may underſtand the term, in all the other places

[1] Account of the Rel. and Manners of the Mahometans, p. 30. [2] Hiſtory of the five Indian Nations of Canada, p. 7. [3] P. 149. [4] P. 153.

in which it appears [1]; whereas it is not natural to ſuppoſe they all went out of Ægypt *properly armed for war*, and it is idle to ſay, as ſome have done, that they were *girded about the loins*, that is always ſuppoſed to be done by the Eaſtern people when they journey. Not to ſay that the kindred word continually ſignifies five, and this word ſhould in courſe ſignify that they were, ſomehow or other, *formed into fives*—companies of five *men* each, or companies that had each five *beaſts*, which carried their proviſions and other neceſſaries, faſtened to each other.

Observation LXXI.

The ſituation of Babylon, on the river Euphrates, muſt have made cauſeys neceſſary to thoſe that had occaſion to go thither, or come from thence, as marks ſet up muſt have been very requiſite to thoſe that had to paſs through the deſerts, that laid between Chaldæa and Palæſtine: to both which conveniences Iſaiah ſeems to refer, as well as to ſome other circumſtances attending Eaſtern travelling, in that paſſage in which he pro-

[1] The other places are, Joſh. 1. 14, ch. 4. 12, Judges 7. 11. The Algerines have 20 ſoldiers to a tent, but we know, from other paſſages, Moſes divided them into tens, Exod. 18. 21, 25; for neighbourhood he might divide them into fives.

phetically

phetically deſcribes the return of Iſrael from Babylon.

The paſſage I mean is in the cloſe of the 62d chapter: "Go through, go through the "gates; prepare you the way of the people, "caſt up, caſt up the highway; gather out "the ſtones; lift up a ſtandard for the peo- "ple—Behold the Lord hath proclaimed "unto the end of the world, Say you to "the daughter of Zion, Behold, thy ſalva- "tion cometh."

Irwin, ſpeaking of his paſſing through the deſerts on the eaſtern ſide of the Nile, in his going from Upper Ægypt to Cairo, tells us [1], that after leaving a certain valley which he mentions, their road lay "over level ground. "As it would be next to an impoſſibility "to find the way over theſe *ſtony* flats, where "the heavy foot of a camel leaves no im- "preſſion, the different bands of robbers" (wild Arabs he means, who frequent that deſert,) "have *heaped up ſtones*, at unequal "diſtances, for their direction through this "deſert. We have derived great aſſiſtance "from the robbers in this reſpect, who are "our guides when the marks either fail, or "are unintelligible to us." After which he remarks, that if it be conſidered, that this road to Cairo is ſeldom trodden, it is no wonder that thoſe perſons they had with them, as

[1] P. 316.

conductors, were frequently at a loſs to determine their way through this deſert.

The learned know very well, that there were many great deſerts in various parts of the Eaſt, and in particular a great deſert between Babylon and Judæa; and as Judæa was, in the time of the captivity, an abandoned country, at leaſt as to a great part of it, and the road through that deſert might have been much neglected, is it not reaſonable to ſuppoſe, that the piling up heaps of ſtones might actually be of conſiderable importance, to facilitate the return of Iſrael into their own country? And if not, is it not natural to ſuppoſe the difficulties in the way of their return might be repreſented by the want of ſuch works? And conſequently that that clauſe ſhould be rendered, not *gather out the ſtones*, but *throw ye up heaps of ſtones*, that you may be directed in your march through the moſt difficult and dangerous places where you are to paſs.

It is certain the word that is uſed here is, confeſſedly, in every other place but one (Iſ. v. 2.) uſed to ſignify the throwing ſtones at a perſon, after which they were wont to cover them with a heap of them, as a memorial of what was done, (ſee particularly the account of the puniſhment of Achan, Joſh. vii. 25, 26.;) now it muſt appear ſomewhat ſtrange, that the ſame word ſhould ſignify gathering ſtones up in order to *take them away*, and

and alſo, on the contrary, to *cover over* a perſon or a ſpot with them, thrown up on an heap. And eſpecially when the *ſtoning* the ways, that is, *pouring down heaps of ſtone*, at proper diſtances, to direct travellers in danger of miſtaking their way, is ſo natural a thought in this paſſage; while we find few or no traces of the gathering ſtones out of an Eaſtern road, to make journeying more pleaſant to the traveller.

The other paſſage, in the 5th Iſaiah, may be underſtood in ſomething of the ſame manner, even if we take the firſt word to ſignify *fencing*, as our tranſlators do, which nevertheleſs is very uncertain: "He fenced it," (his vineyard;) "and ſtoned it," (that is, piled up ſtones, in form of a wall, inſtead of ſun-dried bricks, which ſoon moulder away;) "and planted it with the choiceſt vine."

The Septuagint however, I muſt acknowledge, tranſlates neither of theſe paſſages in the manner that ſeems moſt natural to me, though their tranſlation was made in Ægypt, in the wild part of which country, towards the Red-Sea, theſe heaps of ſtone are now found. But it is to be remembered, that they lived under a more ſettled form of government, which made travelling through that part of the deſert where theſe ſtones are now found *unneceſſary*. Their way of travelling in Ægypt being almoſt entirely upon the Nile, and it's numerous canals, or where the country was filled with people: this circumſtance

ſtance then might not occur to theſe tranſlators, eſpecially as there is no occaſion, to this day, of ſuch aſſiſtances in the deſert between Ægypt and the Jewiſh country, through which theſe tranſlators might only have had occaſion to paſs.

The ſame writer has taken notice, in his travels, of the *banks* thrown up in Ægypt, on which the overflowing of the Nile obliges them to paſs; which muſt in like manner have been neceſſary in the marſhes about Babylon, to the fenny nature of which country the Pſalmiſt refers, when he ſays, "By "the *rivers* of Babylon, there we ſat down, "—We hanged our harps upon the *willows*, "in the midſt thereof." To theſe Iſaiah appears to refer, in theſe words, "Caſt up, caſt "up the highway;" or, as the Biſhop of London tranſlates it, "Caſt ye up the cau-"ſey."

Irwin alſo takes notice of it's having been cuſtomary to *light up fires on the mountains*, within view of Coſire, (a town on the Red-Sea, in which he then was,) to give notice of the approach of the caravans that came from the Nile to Coſire, though that cuſtom was ſuſpended, when he was there, on the account of the wild Arabs, who had been for ſome time roving about in that neighbourhood, and who, it was feared, would have made a bad uſe of ſuch ſignals [1]. Theſe notices are of

[1] P. 139.

uſe

uſe on various accounts, and particularly to meet caravans with aſſiſtance.

It is to ſome ſimilar management, I preſume, Iſaiah refers in this place, where he ſpeaks of the lifting up a ſtandard, or as the original word is of a much more general ſignification, and is uſed for *any ſign* [1], "Lift "up a ſign above the nations," (upon the tops of their hills,) announcing the approach of the captivity of Iſrael, returning to their own country, that they may meet them with refreſhments [2], and ſuch aſſiſtances as may help them forward in their way to the land of their forefathers.

How lively the *comparing* the benefits derived from the edict of Cyrus, giving liberty and encouragement to Iſrael to return to the land of their anceſtors, to the making cauſeys through marſhy countries, piling up heaps of ſtone in unfrequented deſerts, and meeting travellers with refreſhments, and every other aſſiſtance that they might want.

The firſt clauſe, "Go through, go through "the gates," ſeems to refer to the cuſtom of the Eaſt for travellers to aſſemble together, in ſome place *out of the city*, in order to get ready for journeying together in company, which I have elſewhere taken notice of [3], and therefore need not to repeat it here.

[1] See Numb 26. 10; and perhaps it directly ſignifies fire, uſed as a ſign, Iſ. 31. 9.

[2] Deut. 23. 4. [3] Vol. 1, ch. 5, obſ. 6.

CHAP.

CHAP. VI.

Of the Eaſtern Modes of honouring the Living and the Dead.

OBSERVATION LXXII.

A *Learned*, as well as an ingenious and lively commentator, ſuppoſes [1], that the ſalutation our Lord refers to, Matt. v. 47, "If ye ſalute your brethren *only*, what do you "more than others? do not even the publi-"cans ſo?" means *embracing*, though it is a different word, I would obſerve, that is made uſe of in the *Septuagint* to expreſs that action of endearment [2], and which is made uſe of by an *apocryphal* writer [3]; whereas the word we tranſlate *ſalute* is of a much more general nature: this, I apprehend, aroſe from his being ſtruck with the thought, that it could never be neceſſary to caution his diſciples, not to reſtrain the *civilities of a common ſalutation* to thoſe of their own religious party.

Juvenal, when he ſatirizes the Jews of the apoſtolic age for their religious opinions, and repreſents them as unfriendly, and even male-

[1] Dr. Doddridge, Family Expoſitor, on that place.
[2] Περιλαμβανω, Gen. 29. 13. 1 Kings 4. 16 Cant. 2. 6.
[3] Ecclus. 30. 19.

volent

volent to other people [1]; and when he mentions their refuſing to ſhow travellers the way, or to point out to them where they might find water to drink when thirſty with journeying, takes no notice of their not ſaluting thoſe of another nation; yet there is reaſon to believe, from theſe words of Chriſt, that many of them at leaſt would not, and that even a Jewiſh publican received no ſalutations from one of his own nation, excepting brother publicans.

Nor ſhall we wonder at this, or think it requiſite to ſuppoſe the word we tranſlate *ſalute* (Ασπαζομαι), and which certainly, ſometimes at leaſt, ſignifies nothing more than making uſe of ſome *friendly words* upon meeting with people [2], muſt here ſignify ſomething more particular, ſince we find ſome of the preſent inhabitants of the Eaſt ſeem to want this admonition of our Lord.

" When the Arabs ſalute one another," according to *Niebuhr*, " it is generally in theſe " terms: *Salâm aleikum, Peace be with you,* " in ſpeaking which words, they lay the right " hand on the heart. The anſwer is, *Aleikum* " *eſſalâm, With you be peace.* Aged people " are inclined to add to theſe words, *And the* " *mercy and bleſſing of God.* The Mahometans " of Ægypt and Syria *never ſalute* a Chriſtian

[1] Sat. 14. Non monſtrare vias, &c.

[2] Eccleſiaſticus 41. 20, ſtrongly determines this: " Be " aſhamed—of *ſilence* before them that ſalute thee."

" in this manner; they content themſelves " with ſaying to them, *Good day to you*; or, " *Friend, how do you do?* The Arabs of " *Yemen*, who ſeldom ſee any Chriſtians, are " not ſo zealous but that ſometimes they " will give them the Salâm aleikum."

Preſently after he ſays, " For a long time " I thought the Mahometan cuſtom of ſa- " luting Chriſtians, in a different manner from " that made uſe of to thoſe of their own " profeſſion, was an effect of their pride, and " religious bigotry. I ſaluted them ſome- " times with the Salâm aleikum, and I had " often only the common anſwer. At length " I obſerved in *Natolia*, that the Chriſtians " themſelves might probably be the cauſe, " that Mahometans did not make the ſame " return to their civilities that they did to " thoſe of their own religion. For the Greek " merchants, with whom I travelled in that " country, did not ſeem pleaſed with my ſa- " luting Mahometans in the Mahometan " manner. And when they were not known " to be Chriſtians, by thoſe Turks whom " they met with in their journeying, (it being " allowed Chriſtian travellers, in thoſe pro- " vinces, to wear a *white* turban [1], that ban- " ditti might take them at a diſtance for " Turks, and people of courage,) they never

[1] Chriſtians, in common, being obliged to wear the faſh of their turbans *white ſtriped with blue*. Ruſſell's Deſcription of Aleppo, p. 95.

" anſwered

" answered those that addressed them with
" the compliment of *Salâm aleikum*.

" One would not, perhaps, suspect that si-
" milar customs obtain, in our times, among
" *Europeans*: but I find, that the Roman
" Catholics, of some provinces of Germany,
" never address the Protestants that live
" among them with the compliment, Jesus
" Christ be praised; and when such a thing
" happens by mistake, the Protestants do not
" return it after the manner in use among
" Catholics, *For ever and ever, Amen*[1]!"

After this, the words of our Lord in the close of the 5th of Matthew want no farther commentary. The Jews, it should seem, would not address the usual compliment of *Peace be to you* to either heathens, or publicans; the publicans of the Jewish nation would use it to *their countrymen* that were publicans, but not to heathens, though the more rigid Jews would not do it to them any more than to heathens: our Lord required his disciples to lay aside the morosenes of Jews, and express more extensive benevolence in their salutations. There seems to be nothing of *embracing* thought of in this case, though that, doubtless, was practised *anciently* among relations and intimate friends, as it is among *modern Asiatics*.

When then the son of Sirach speaks of " silence before them that *salute* thee," ch. xli.

[1] Descript. de l'Arabie, p. 43, 44.

20, as a juſt ground of *ſhame*, he cannot be underſtood to mean ſilence with regard to the ſalutations of thoſe of *another nation*, for this was rather thought to be honourable among the old Jews, a proper expreſſion of rough and inflexible virtue, and a paying a due attention to the prerogatives of the Jewiſh nation; it muſt be underſtood of not returning the ſalutations of *their own countrymen*, of ſuch non-compliance with the forms of civility in uſe among thoſe of their nation, he thought they ought to be aſhamed.

Eliſha's enjoining Gehazi not to ſalute any that he met, or to return the ſalutation of ſuch, evidently expreſſes the haſte he would have him make to recover the child and bring him back to life [1]. For the ſalutations of the Eaſt oftentimes take up a *long time*.

" The manner of ſalutation, as now prac-
" tiſed by the people of Ægypt, is not leſs
" ancient. The ordinary way of ſaluting
" people, when at a diſtance, is bringing
" the hand down to the knees, and then car-
" rying it to the ſtomach. Marking their
" devotedneſs to a perſon by holding down
" the hand; as they do their affection by
" their after raiſing it up to the heart. When
" they come cloſe together afterwards, they
" take each other by the hand in token of

[1] 2 Kings 4. 29. " Gird up thy loins, and take my
" ſtaff in thine hand, and go thy way: if thou meet any
" man, ſalute him not; and if any ſalute thee, anſwer him
" not again," &c.

" friendſhip.

" friendſhip. What is very pleaſant, is to
" ſee the country-people reciprocally clap-
" ping each other's hands very ſmartly, *twenty*
" *or thirty times together*, in meeting, without
" ſaying any thing more than *Salamat aiche*
" *halcom*; that is to ſay, *How do you do? I*
" *wiſh you good health*. If this form of compli-
" menting muſt be acknowledged to be ſimple,
" it muſt be admitted to be very affectionate.
" Perhaps it marks out a better diſpoſition
" of heart, than all the ſtudied phraſes which
" are in uſe among us, and which politeneſs
" almoſt always makes uſe of at the expence
" of ſincerity. After this firſt compliment
" *many* other friendly queſtions are aſked,
" about the health of the family, mention-
" ing each of the children diſtinctly, whoſe
" names they know, &c, &c [1]."

If the forms of ſalutation among the ancient Jewiſh peaſants, took up as much time as thoſe of the modern Ægyptians that belong to that rank of life, it is no wonder the prophet commanded his ſervant to abſtain from ſaluting thoſe he might meet with, when ſent to recover the child of the Shunamiteſs to life: they that have attributed this order to haſte have done right; but they ought to have ſhown the *tedioufneſs of Eaſtern compliments*.

But I very much queſtion whether this was the cauſe of our Lord's forbidding the Seventy to ſalute, when he ſent them forth to preach

[1] Maillet, Deſcript. de l'Egypte, let. 11, p. 137, 138.

the Goſpel, Luke x. 4, "Carry neither purſe, "nor ſcrip, nor ſhoes, and *ſalute no man by* "*the way*." Was the not making uſe of ſhoes expreſſive of greater expedition in travelling? I ſhould rather ſuppoſe that either it ſignifies not ſaluting any in their journey, in the ſame ſenſe as David ſaluted Nabal, 1 Sam. xxv. 5, 6, 14[1], when he applied to him for ſome refreſhment in the wilderneſs, leaving it to them to whom they preached to *invite* them to their houſes, from firſt to laſt, in this journey; or elſe that it was, ſomehow or other, a part of that *meanneſs* in which they were to appear, not to ſalute thoſe they met.

Niebuhr tells us a ſtory that is rather remarkable, relating to ſalutations among the Arabs of the deſert of Mount Sinai: he ſays, *that a woman who was on foot* (and ſhould therefore ſeem to be a perſon in low life) *meeting him in a ſtrait paſſage in the valley of Génne, ſhe ſat down by the ſide of the way, turning her back 'till they were paſt, but as he wiſhed this woman peace,* (which is their form of ſaluting,) *and his Arab guides perceived by that he was not acquainted with their cuſtoms, they informed him that it was out of reſpect to*

[1] "David ſent out ten young men, and David ſaid to "the young men... go to Nabal, and *greet* him in my "name;" after which we are informed that Abigail, Nabal's wife, was told by a ſervant, "David ſent meſſengers "out of the wilderneſs to *ſalute* our maſter, and he railed "on them."

ſtrangers that ſhe had turned her back, and that, according to their uſages, he ſhould not have ſaluted her *at all* [1].

His ſaluting her was, it ſeems, contrary to their uſages, on what account is not perfectly clear: if it was on account of a ſuppoſed great diſproportion of rank, our Lord might command them to aſſume this among other expreſſions of meanneſs, in oppoſition to thoſe appearances of *wordly grandeur* the Jews expected to ſee, whenever the kingdom of God came—the kingdom of the Meſſiah [2].

Observation LXXIII.

It is undoubtedly true, that the alighting from a beaſt on which one is riding, is, and was anciently, a mark of great reſpect. I have found proofs of it ſince the publication of the two firſt volumes, with reſpect to late times; and the 43d obſ. of ch. vi, contains evidences of this uſage in ancient times, which cannot, I apprehend, be controverted: the caſe however of *Achſah* I now believe is to be differently underſtood. Of theſe matters ſome account ought here to be given.

We met a *Turk*, ſays Dr. Richard Chandler in his Aſiatic Travels [3], "a perſon of "diſtinction, as appeared from his turban. "He was on horſeback with a ſingle attend- "ant. Our janizary and Armenians reſpect-

[1] Voy. tome 1, p. 192. [2] Luke 10. 11. [3] P. 200.

" fully alighted, and made him a profound " obeiſance, the former kiſſing the rim of " his garment."

So Niebuhr tells us, that at Káhira (Grand Cairo) " the Jews and Chriſtians who, it " may be, alighted at firſt through fear or " reſpect, when a Mahometan with a great " train on horſeback met them, are now " *obliged* to pay this compliment to above " thirty of the principal people of that city. " When theſe appear in public, they always " cauſe a domeſtic to go before to give no- " tice to the Jews and Greeks, and even the " Europeans that they meet with, to get off " their aſſes as ſoon as poſſible, and they " are qualified, on occaſion, to force them " with a great club, which they always carry " in their hands [1]."

The fact is certain, but, probably, is not applicable to the caſe of Achſah. Our tranſlators ſuppoſe that like *Abigail* ſhe alighted from her aſs, when ſhe preferred her requeſt to *Caleb* her father, begging for the addition of ſome ſprings of water to her portion; but it is a quite different word, never uſed but in reciting her ſtory, excepting once in the book of Judges, where it is uſed to expreſs Jael's *faſtening* one of the pins of her tent in the ground, after having driven it through Siſera's temples [2]. The word then ſhould ſeem to ſignify her continuing upon

[1] Deſcription de l'Arabie, p. 39. [2] Ch. 4, ver. 21.

the

the aſs *ſtanding ſtill, as if faſtened to the ground.* This would naturally occaſion *Caleb* to enquire into the reaſon of this ſtop in the marriage-proceſſion, and brought on an explanation, which terminated in her obtaining what ſhe deſired.

Both the *Septuagint* and the *vulgar Latin* ſuppoſe ſhe continued ſitting on the aſs, but the firſt ſuppoſes ſhe *cried* to her father for this favour [1]; the ſecond, that ſhe *ſighed* [2]: but the original mentions neither, nor do either appear neceſſary. The mere ſtopping in ſo ſolemn a cavalcade as this, which ſeems to have been the conveying her with pomp to Othniel's houſe, as his bride, muſt have been ſufficient to occaſion the enquiry.

Observation LXXIV.

The preſent female way of expreſſing joy in the Eaſt, by gently applying *one* of their hands to their mouths, ſeems to have obtained in the times of remote antiquity, and to be meant in ſeveral places of Scripture.

What their preſent cuſtom is, appears in the following paſſage of Pitts, deſcribing the joy with which the leaders of their *ſacred* caravans are received, in the ſeveral towns of Barbary through which they paſs: "This "*Emmir Hagge*, into whatſoever town he

[1] Εβοησεν εκ τε Ονε. [2] Cum ſuſpiraſſet ſedens in aſino.

" comes, is received with a *great deal of joy*,
" becauſe he is going about ſo religious a
" work; and it is, who can have the favour,
" and honour of kiſſing *his hand*, or but *his*
" *garment!* He goes attended in much pomp,
" with flags, kettle-drums, &c, and loud
" acclamations do, as it were, rend the ſkies;
" nay, the *very women* get upon the tops of
" the houſes to view the parade, or fine ſhow,
" *where they keep ſtriking their four fingers on*
" *their lips ſoftly, as faſt as they can, making*
" *a joyful noiſe all the while, which ſounds*
" *ſomewhat like* yow, yow, yow, *hundreds of*
" *times*[1]." Others have given us nearly the ſame account.

This ſeems to me to be referred to in ſome paſſages of Scripture; and that the ſacred writers ſuppoſe two different methods of expreſſing joy by a quick motion of the hand, which is loſt in our tranſlation: for I ſuppoſe the clapping of the *hands* in the plural, is a very diſtinct thing from the clapping the *hand* in the ſingular, though our tranſlators have confounded them together.

The ſtriking one hand againſt the other with ſome ſmartneſs, which we mean by the term clapping of the hands, might, and I believe did, obtain anciently, as an expreſſion of joy; not unfrequently, if not always, of the malignant kind: ſo the prophet Jeremiah

[1] Account of the Religion and Manners of the Mahometans, 4th ed. p. 85.

ſaith

ſaith of Jeruſalem, when it was deſtroyed, "All that paſs by, *clap their hands* at thee; "they hiſs and wag their head at the daugh- "ter of Jeruſalem, ſaying, Is this the city "that men call the perfection of beauty, the "joy of the whole earth?" Lam. ii. 15. In like manner Job, after deſcribing the ſudden deſtruction of the wicked, ſays, "Men ſhall "*clap their hands at him*, and ſhall hiſs him "out of his place," Job xxvii. 23.

But other words, which our verſion tranſlates *clapping the hands*, ſignify *the applying only one hand* ſomewhere *with ſoftneſs*, as a teſtimony, in common, of a joy of a more agreeable kind. They that conſult the original will find the ſingular, not the plural, is made uſe of Pſ. xlvii. 1, "O clap your "hands (your hand) all ye people, ſhout "unto God with the voice of triumph;" and in like manner, 2 Kings xi. 12, "He "brought forth the king's ſon, and put the "crown upon him, and gave him the teſti- "mony; and they made him king, and an- "ointed him; and clapt their hands, (but in "the original they clapt the hand,) and ſaid, "God ſave the king."

We uſe the term clap, but ſometimes, where the word hand is uſed in the ſingular number, it is joined with a verb that *ſtrongly* expreſſes an applying the hand with *ſoftneſs*, wherever it is that we ſuppoſe the hand, in ſuch caſes, is applied, and conſequently the term *clap* ſhould not be the word made uſe of, it may

be, in tranſlating theſe paſſages, at leaſt without a ſoftening epithet. So Iſ. lv. 12, "The "mountains and the hills ſhall break forth "into ſinging, and all the trees of the field ſhall "clap (or gently apply) the hand," not their hands[1]. For the word is uſed for blotting out what is written in a book, by applying water to it, Numb. v. 23, which is wont to be done with a ſponge, or ſome other ſoft ſubſtance; and for compaſſionately wiping away tears from the face, Iſ. xxv. 8: and conſequently muſt ſignify, one would imagine, a *gentle* application of the hand ſomewhere, and therefore *probably to the mouth*, according to the preſent Eaſtern mode, among the women, of teſtifying joy.

Observation LXXV.

An *umbrella* is a very ancient, as well as *honourable* defence againſt the pernicious effects of the ſcorching beams of the ſun, in thoſe ſultry countries: may we not then ſuppoſe, this is that *kind of ſhade* the Pſalmiſt refers to in the 121ſt Pſalm[2]? "The Lord is "thy keeper: the Lord is *thy ſhade on thy* "*right hand*. The ſun ſhall not ſmite thee "by day; *nor the moon by night*."

[1] The ſame word is uſed Pſ. 98. 8, and hand in the ſingular number; and both theſe obſervations are, in like manner, applicable to Ezek. 25. 6, where indeed the joy was not of that placid kind, which the expreſſion commonly imports.

[2] Ver. 5.

Niebuhr,

Niebuhr, who viſited the ſouthern part of Arabia, gives us the following account of a ſolemn proceſſion of the *Imam* that reſides at *Sanà*, who is a great prince in that part of Arabia, and conſidered as an holy perſonage, being deſcended from Mohammed their great prophet. "It is well known, that the Sul-
"tan at Conſtantinople goes every Friday[1]
"to the moſque, if his health will at all
"admit of it. The Imam of Sanà obſerves
"alſo this religious practice, with vaſt pomp.
"We only ſaw him in his return, becauſe
"this was repreſented to us as the moſt cu-
"rious part of the ſolemnity, on account of
"the long circuit he then takes, and the
"great number of his attendants, after their
"having performed their devotions in other
"moſques. . . . . The *Imam* was preceded
"by ſome hundreds of ſoldiers. *He, and*
"*each of the princes of his numerous family*,
"cauſed a *mdalla*, or large *umbrella*, to be
"carried *by his ſide*, and it is a privilege
"which, in this country, is *appropriated to*
"*princes of the blood*[2], juſt as the Sultan at
"Conſtantinople permits none but his vizir
"to have his *kaïk*, or gondola, covered be-
"hind, to keep him from the heat of the

[1] The ſacred day of all Mohammedans.

[2] So at p. 305, he tells us, he ſaw a young prince at Sanà, who had been diſpoſſeſſed of ſome territories enjoyed by his father and grandfather, who had his *umbrella* carried at *his ſide*, as he went on horſeback to the moſque, one Friday.

"ſun.

" ſun. They ſay that in the other pro-
" vinces of *Yemen*, the independent lords,
" ſuch for example as the Sheiks of Jafâ, and
" thoſe of Haſchid u Bekil; the Scherif of
" Abu Ariſch, and many others, cauſe theſe
" mdallas in like manner to be carried for
" their uſe, as a mark of their independence.
" Beſides the princes, the Imam had in his
" train at leaſt 600 lords of the moſt diſ-
" tinguiſhed rank, as well eccleſiaſtics as
" ſeculars, and thoſe of the military line,
" many of them mounted on ſuperb horſes,
" and a great multitude of people attended
" him on foot. On each ſide of the Imam
" was carried a *flag*, different from our's, in
" that each of them was ſurmounted with
" a little ſilver veſſel like a *cenſer*[1]. It is
" ſaid that within ſome charms were put, to
" which they attributed a power of making
" the Imam invincible. Many other ſtand-
" ards were unfurled with the ſame cenſer-
" like veſſels, but without any regularity. In
" one word, the whole train was numerous,
" and in ſome meaſure magnificent, but no
" order ſeemingly was obſerved[2]."

It appears by the carvings at *Perſepolis*, *umbrellas* were very anciently uſed by the Eaſtern princes; *charms*, we have reaſon to believe, were at leaſt as ancient: may we not, with ſome degree of probability, ſuppoſe then

[1] Une petite caſſolette d'argent. [2] Voy. tome 1, p. 337.

this

this 121ſt Pſalm refers to theſe *umbrellas*, where the *reſponſe* made, it ſhould ſeem, by the *miniſters of the ſanctuary*, to the declaration of the king, in the two firſt verſes, reminded him that Jehovah would be to him all that heathen princes hoped for, as to defence and honour, from their royal umbrellas and their ſacred charms, but hoped for in vain, as to them? *The Lord ſhall be thy ſhade on thy right hand. The ſun ſhall not ſmite thee by day; nor the moon by night.*

OBSERVATION LXXVI.

Though when I publiſhed the two volumes of Obſervations on divers Paſſages of Scripture, I had not met with any account, in our modern travellers into the Eaſt, of bells made uſe of there to adorn or to animate their *horſes*, to which our verſion ſuppoſes the prophet Zechariah refers, ch. xiv. 20, but had found they were frequently worn by their camels [1]; yet I have ſince met with a paſſage, in a lately publiſhed volume of Travels into the Eaſt, which ſhows the *ſouthern Arabs* make uſe of them as a *matter of magnificence*, on ſolemn occaſions.

" The fineſt breed of *Arabian horſes* is in " this country, and has furniſhed us with " thoſe we make uſe of for the turf; they

[1] Vol. 1, ch. 5, obſ. 22.

" are

" are here chiefly articles of luxury, uſed " only in war, or for parade: the governor " has a large ſtud oppoſite to the houſe where " I live, which affords me much pleaſure, as " I pay them frequent viſits; they are ſmall, " but finely ſhaped, and extremely active. " Of this I had an opportunity of judging " yeſterday, when the cavalry had a field-day " in the great ſquare, which, from the mode " of exerciſe, called to my mind the idea of " our ancient tilts and tournaments. . . . . " The horſes were *ſumptuouſly capariſoned*, " being adorned with gold and ſilver trap- " pings, *bells hung round their necks*, and rich " houſings; the riders were in handſome " Turkiſh dreſſes, with white turbans, and " the whole formed to me a new and pleaſing " ſpectacle[1]."

Observation LXXVII.

The feathers of herons and oſtriches are now uſed, in theſe countries of the Eaſt, by way of ornament, and more eſpecially in times of rejoicing; it is reaſonable to believe the ſame obtained anciently, and perhaps as far back as the time of Job.

The Turks, who, according to *Baron de Tott*, make pomp the characteriſtic of their

[1] Major Rooke's Travels to the coaſt of Arabia Felix, p. 82, 83. That 6th letter is dated from Mocha.

nation,

nation [1], make great uſe of theſe two ſorts of feathers in days of parade. Thus this writer, in deſcribing what anſwers among them to the ſolemnity of a coronation, tells us, *that one ſet of officers, who appeared in that proceſſion, wore* an oſtrich's feather *on the ſide of their turbans* [2]; *and that the led horſes of the Grand Seignior were covered with very rich trappings trailing on the ground, leaving nothing to be ſeen but the head of the animal, of which the front was ornamented* by a large plume of heron-feathers [3]. *Attendants of another deſcription are ſaid to have worn* plumes of feathers *ſhaped like a fan, above which towered* thoſe *the Grand Seignior himſelf bore.*

De Tott has not told us what kind of feathers theſe laſt were, but other authors have informed us, that they are thoſe of *herons* that the Turkiſh emperor himſelf wears in his turban, at leaſt upon other ſolemn occaſions. So when *Thevenot* ſaw him riding in ſtate, upon occaſion of the coming of an ambaſſador to him from the *Great Mogul*, he wore in his cap *two black heron's tops*, adorned with large ſtones, above two fingers high; the one ſtood upright, and the other pointed downwards [4].

Such great uſe is made of *oſtrich-feathers*, that *Maillet* makes it an article of commerce, in the account he gives of what is imported into

[1] Memoirs, part 1, p. 235. [2] P. 119.
[3] P. 121, 122. [4] Travels, part 1, book 1, ch. 57.

Ægypt

Ægypt by the caravan from *Nubia*[1], which brings with it the merchandiſe of *Æthiopia*. "One can hardly believe," he ſays, "the "riches it contains. From divers parts of "Africa it brings hither gold-duſt, elephants "teeth, ebony, muſk, civet, ambergris, *oſ-* "*trich-feathers*, ſeveral kinds of gum, and "an infinity of other valuable merchandize. "But it's moſt conſiderable commerce conſiſts "of two or three thouſand blacks, which "the caravan brings to ſell in Ægypt, each "of which, taking them one with another, "is not worth leſs to his maſter than 200 "livres[2]."

Herons feathers, however, are not a diſcriminating mark of royalty, and confined to the heads of princes and of their horſes; *Thevenot* ſaw them on the head of the *new Baſha of Ægypt* when he made his entry into Grand Cairo, "He wore a chiaoux cap, with two "black heron's tops ſtanding upright upon "it[3]." But they are, I think, only worn in times of proſperity. At leaſt Thevenot remarks, that when his predeceſſor quitted that government, and departed in a ſolemn proceſſion, "he wore on his head a chiaoux "cap, but *without an heron's top*[4]."

As feathers are made uſe of among the

[1] Let. 13, p. 197.

[2] About eight guineas. There is a miſtake here certainly: perhaps there ſhould have been another cypher.

[3] Part 1, book 2, ch. 23. [4] Ch. 15.

Turks,

Turks, ſo they are uſed we find among the modern Arabs too. When *de la Roque* put himſelf into the dreſs of an Arab of figure, he had an *oſtrich-feather* near the top of his lance[1]; and when the French gentlemen that waited on the king of *Yemen*, on account of the coffee trade, ſaw the proceſſion that attended him to his public devotions, on the ſacred day of the Mohammedans, *they obſerved fifty horſes, richly capariſoned, were led in view of the way in which he was to paſs, and as many* camels *perfectly well equipped, which had on their heads large tufts of black* oſtrich-*feathers. This was all for parade, and to do honour to the ſacred day, for they were only led before him, and ſeveral times round the place where he performed his devotions, and put to no other uſe*[2].

If then the *Arabs* of our days make uſe of feathers in times of joyful and ſacred parade; it is by no means unnatural or difficult to ſuppoſe, that the *Arabs of elder times* might do the ſame, and even the Arabs of the land of Uz in the age of Job: ſince they are allowed to be a people that have as much, or more than any, retained their old cuſtoms, on the one hand; and ſince, on the other, the adorning themſelves with the moſt beautiful feathers of the birds of their reſpective countries, is the common practice of thoſe nations

[1] Voy. dans la Paleſtine, p. 4.
[2] Voy. de l'Arabie Heureuſe, p. 213.

that

that are the moſt remote from *our modes* of civilization, and moſt nearly approach the ſtate of mankind in the firſt and rudeſt ages. The way of adorning themſelves made uſe of by many of the wild tribes of America, as well as that of the inhabitants of many of the new-diſcovered iſlands of the South Seas, are an uncontrovertible proof of it.

If ſo, the tranſlation that Aquila has given us, of a clauſe of a very difficult verſe of the book of Job, may be allowed to be ſufficiently eaſy and natural. The verſe is the 13th of the 39th chapter, and is thus tranſlated in our verſion: "*Gaveſt thou* the goodly wings "unto the peacocks? or wings and feathers "unto the oſtrich?" or, according to the marginal tranſlation of the laſt clauſe, "the "feathers of the ſtork and oſtrich."

Great objections have been made to this tranſlation, and very juſtly. They are not the wings of the peacock that are remarkably goodly, but the *tail*; nor is it the ſame Hebrew word elſewhere tranſlated peacocks, but a very different one. It is not then at all probable that *peacocks* were meant here.

Aquila, who has given us an ancient Greek tranſlation of the Old Teſtament, and who is ſaid to have been exquiſitely ſkilled in the original language, and to have aimed at a very literal verſion[a], has thus tranſlated the firſt clauſe of this verſe Πτερυγιον αιναντων συναναπλεκει,

[a] Carpzovii, Crit. Sac. p. 553—560.

πλεκει, which words may be difficult to tranſlate into Engliſh with energy, perſpicuity, and conciſeneſs, but ſeem to mean, *the tuft of feathers which ſomewhat reſembles a wing, and which thoſe that are in a ſtate of joy and thankſgiving wear, pleaſingly intermixes it's filaments when quivering from the motion given it.*

The *Septuagint* themſelves, who have declined tranſlating the third word, which *Aquila* thought meant interweaving, or ſomething of that kind, tranſlate the two firſt words Πτερυξ τερπομενων, "the wing of thoſe "that are delighted." And this is the natural ſenſe of the two firſt words of the original.

Now what can the *wing*, or *contexture of feathers reſembling a wing*, of thoſe that are in a ſtate of *delight*, or of *diſpoſedneſs to praiſe*, more naturally mean, than thoſe *tufts of* oſtrich or heron-feathers that are now ſo commonly worn in thoſe countries, when in ſuch a ſtate. To which is to be added, that both thoſe creatures are, I think, with certainty ſpoken of in the words immediately following: the *chaſidah*, (which ſeems to ſignify the *heron* as well as the *ſtork*, compriſing both ſpecies in that ſingle word of deſcription [1],) in

[1] For the chaſidah is ſaid, in Pſ. 104. 17, *to make the fir-trees her houſe, as other birds made their neſt in the cedars of Lebanon*, which doth not appear to be a juſt deſcription of the *ſtork* properly ſpeaking, but truly repreſents the natural hiſtory, in that point, of the *heron*. It may not be

in the latter clauſe of this 13th verſe; and the *oſtrich* indiſputably in the ſhort hiſtory given of this animal in the ſucceeding verſes, and which ſatisfies me muſt be meant by the laſt word of the 13th verſe, which the Septuagint leaves untranſlated, uſing the word Νεσσα to expreſs the Hebrew term.

Nor can this be thought an harſh ſuppoſition, if we obſerve that one of the three ſenſes of the Hebrew root, according to Buxtorf, is to *be laid waſte*; a noun formed from it then may very naturally ſignify the bird that is the moſt remarkable of any, by far, for living in deſert and waſte places [1].

I may add, that the celebrated Dr. *Shaw*, who ſuppoſes that the firſt clauſe ſpeaks of the wing of the oſtrich, not of the wing of thoſe that rejoiced, yet underſtands the laſt word of the three of that firſt clauſe not as

amiſs to add, that it appears, by the collections of *Lambert Bos* on the Septuagint, that *Olympiodorus* obſerved that *Aquila* always underſtood the *chaſida* to mean the heron rather than the ſtork, as ſome unſkilful people ſuppoſed. But the two ſpecies reſemble each other ſo much, that it is not improbable, but that one Hebrew word ſtood for both. De Tott, among others, obſerves, that the *ſtork* feeds on ſerpents, builds its neſt *on the houſes*, and is revered by the Orientals, part 2, p. 42. *Doubdan* however ſuppoſes that *ſtorks* in Palæſtine rooſt on trees. See a ſucceeding article.

[1] Baron de Tott tells us, that the Arabs call the oſtrich daivai-cooſhoo, or the camel-bird; if then, beſides it's proper name, which according to Dr. Shaw is naamah, p. 449, it is called by a periphraſis the camel-bird, it may as well be deſcribed in *ſacred poetry* by another—the deſert-bird. Mem. of de Tott, part 2, p. 41.

ſignifying

ſignifying goodly, as our tranſlators do, but *quivering or expanded*, as the very learned Schultens alſo doth, which agrees as well with what happens to the *plumes worn on the heads of thoſe that go in ſolemn joyful proceſſion*, as to what happens to the *wings of an oſtrich*, according to the nice and entertaining obſervations made by Dr. Shaw on the natural hiſtory of that bird, for which the learned world is much obliged to him. Nor is *expanded and quivering* very remote from what ſeems to be the idea of *Aquila*, who appears to mean the intermixing the filaments of the feathers together, by the joyous motions of thoſe that wore them, in times of pleaſurable ſolemnity.

I would finiſh this article with obſerving, that the Septuagint tranſlation of the ſecond clauſe of this verſe, makes the firſt word of it the ſecond perſon ſingular of a verb. This only ſuppoſes that a ſingle letter happens to be left out in our modern Hebrew copies, which will not appear at all ſtrange to thoſe that are acquainted with the collections of Dr. Kennicott. And if that alteration is admitted, we may underſtand the words as ſignifying,

The plume of thoſe that go in joyful proceſſion pleaſingly quivers:
Haſt thou reared up (ſtrengthened) *the heron and the oſtrich* (from whom thoſe feathers are taken)?

If we ſhould be unwilling to ſuppoſe the cuſtom ſo ancient as the days of Job, among the people of the land of Uz, I imagine it will be hardly conteſted, that it was known to *Aquila*, and the elder tranſlators of the Septuagint verſion, and that they *ſuppoſed* it was probably, at leaſt, as ancient as the time of this celebrated perſonage of very remote antiquity.

Observation LXXVIII.

The dancing and playing on inſtruments of muſic, before perſons of diſtinction, when they paſs near the dwelling-places of ſuch as are engaged in *country buſineſs*, ſtill continues in the Eaſt.

When the *Baron de Tott* was ſent by the *French* government, to inſpect the factories of that nation in the Levant, having proceeded from Ægypt to the maritime cities of Syria, he went from them to *Aleppo*, and returning from thence to *Alexandretta*, in order to viſit Cyprus, and ſome other places of which he has given an account in his Memoirs, he tells us, that between Aleppo and Alexandretta [1], he ſaw on a ſudden the troop the governor of Aleppo had ſent with him, to eſcort him, turn back and ride towards him. "The commander of the detach-

[1] Two well-known cities of Syria.

"ment

" ment [1] then ſhewed me the tents of the " Turcomen, pitched on the banks of the " lake, near which we were to paſs.—It was " no eaſy taſk to keep my company in good " ſpirits, within ſight of ſix or ſeven thouſand " Aſiatics, whoſe peaceable intentions were " at leaſt doubtful.

" I took care to cover my eſcort with my " ſmall troop of Europeans; and we conti- " nued to march on, in this order, which had " no very hoſtile appearance, when we per- " ceived a motion in the enemy's camp, from " which ſeveral of the Turcomen advanced " to meet us; and I ſoon had the muſicians " of the different hordes, *playing and dancing* " *before me all the time we were paſſing by* " *the ſide of their camp* [2]."

The tranſlation does not determine, whether theſe muſicians were of the male or female ſex; but I doubt not but that it would appear, on conſulting the original French, that they were *women* that played and danced before M. de Tott, the French inſpector, while paſſing along the ſide of that large encampment.

We cannot after this wonder at the account of the ſacred hiſtorian [3], that when Saul and David were returning from the ſlaughter of *Goliath*, the great hero of the Philiſtines, " the women came out of all the cities of

[1] Conſiſting of an hundred horſemen. [2] Memoirs, part 4, p. 131, 132. [3] 1 Sam. 18. 6.

" Iſrael, ſinging and dancing, to meet king " Saul, with tabrets, with joy, and with in- " ſtruments of muſic." That is, as I apprehend, the women of the ſeveral villages of Iſrael near which he paſſed, in returning to his ſettled abode, univerſally paid him the honour of ſinging and playing before him for ſome conſiderable way, while he paſſed along in the road near to them. All Iſrael were engaged in *rural* employments, as well as theſe Turcomen.

Tott aſcribes the honours paid him by theſe *Aſiatics* to the hope of a reward: " I took " leave of them, by preſenting them with " that reward, the hope of which had brought " them to attend us, and with which they " were very civil to go away contented [1]." I would remark, that the *Eaſtern princes* ſometimes cauſe *money to be ſcattered in proceſſions* on joyful occaſions, according to this very writer [2]; however the ſatisfaction that ſucceeded great terror, upon the death of Goliath, was enough to engage the Iſraelitiſh women univerſally to pay this honour to *their own king*, and an *heroic youth of their own nation*, who had been the inſtrument of effecting ſuch a great ſalvation for their country, without any lucrative conſiderations whatever.

[1] P. 132. [2] Part 1, p. 123, 124.

OBSER-

OBSERVATION LXXIX.

When Jeremiah ſpeaks of the changing the ſtillneſs of deſolation, into the voice of joy and gladneſs, where numerous inhabitants dwell, and mentions, among others, "the "voice of the bridegroom, and the voice of "the bride[1]," we certainly are not to underſtand him of the bridegroom, and ſtill leſs of the bride, *perſonally* conſidered; but of their *attendants*. Youthful modeſty would lead us to ſuch an interpretation, had the prophet been ſpeaking of theſe weſtern parts of the world; but the decencies of eaſtern life abſolutely require ſuch an explanation.

"There being nothing very material," ſays Dr. Ruſſell, "in the ceremonies of the diffe-"rent ſects, I ſhall give the deſcription of a "*Maronite* wedding, which will ſerve as a "*ſpecimen* of the reſt.

"After the bride has been demanded, the "relations of the bridegroom are invited to "an entertainment at the houſe of the bride's "father, in order to conſult with her rela-"tions (for the young folks themſelves have "no vote in ſuch affairs, nor are ever ſeen) "concerning the proper day for celebrating "the wedding; and it is almoſt always agreed "on for that day fortnight. On the appointed

[1] Ch. 33. 11.

" day, in the afternoon, they again go to the
" bride's houſe; and, having ſupped there,
" return to that of the bridegroom, who hi-
" therto has not appeared, though ſome little
" enquiry has been made after him; for he
" is by cuſtom obliged to *hide himſelf*, or at
" leaſt is not to be found without a ſeemingly
" ſtrict ſearch. When he is brought out
" dreſſed in his worſt clothes, *great noiſe and*
" *rejoicings* are then made on the finding him;
" and he and the bride's man, after being
" led ſeveral times round the court-yard, in
" *noiſy proceſſion*, are carried into a room,
" where their wedding-clothes are laid out in
" form. A prieſt ſays a long prayer over
" them; and, being dreſſed, they are led
" back into the court-yard with the *ſame*
" *ceremony* as before.

" At midnight, or a few hours later, the
" relations, accompanied by all that have
" been invited to the wedding, men and
" women, return once more to the houſe
" where the bride is, in proceſſion, each car-
" rying a candle, and *muſic* playing before
" them. When they come to the door, it is
" ſhut upon them; and when they knock
" and demand the bride, they are refuſed
" admittance. Upon this enſues a mock fight,
" but the bridegroom's party always prevails.
" The women then go to the bride's cham-
" ber, lead her out veiled quite over, and in
" the *like* proceſſion carry her to the bride-
" groom's; but not more than one or two

" of

" of her ſiſters, or neareſt female relations,
" muſt accompany her. She is there ſet
" down at the upper-end of the room among
" the women, continues veiled with a red
" gauſe, and muſt ſit like a ſtatue, neither
" moving *nor ſpeaking on any account*, except
" riſing to every perſon that comes into the
" room, which is notified to her by one of
" the women who ſits by her conſtantly, for
" ſhe muſt not open her eyes. The reſt
" of the night is ſpent by each ſex in their
" ſeparate apartments in *noiſy mirth*, eating
" fruits and ſweetmeats, there being no want
" of wine and arrack. Some few retire to
" reſt.

" The next day, about nine in the morning,
" the biſhop or prieſt comes to perform the
" ceremony.——The ceremony being finiſh-
" ed, the bridegroom, and all the men, re-
" tire again to their proper apartment, where
" they drink coffee, and ſit very gravely while
" the biſhop remains, which is not long;
" for dinner being ſerved up immediately
" for him, and a few ſelect people of the
" company, he ſoon dines, and takes his
" leave; and he is ſcarcely gone a few yards
" from the houſe, before their *noiſy mirth*
" begins. Great quantities of victuals are
" dreſſed, and ſeveral tables covered, both
" for dinner and ſupper; and there is uſually
" a profuſion of tobacco, coffee, wine, and
" arrack.

" About

" About eleven or twelve at night, the " bridegroom is led in proceſſion to the bride's " chamber, where he preſents her with a glaſs " of wine, in which ſhe drinks to him, and he " returns the compliment: after this he is car- " ried back again with the ſame ceremony.

" The *muſic*, during the whole of the " time, *continues to play*, *buffoons* and other " of their diverſions are going forward, and " the houſe is uſually full of company 'till " the next day in the afternoon, when they " take their leave, all but a few intimate " friends, who ſup with the bridegroom, and " about midnight leave him heartily fatigued " to retire to the bride's chamber.

" All thoſe that have been invited to the " wedding ſend preſents; and, for ſeveral days " after the marriage is conſummated, quan- " tities of flowers are ſent to the bride by " all the women of their acquaintance [1]."

Observation LXXX.

Beſides the voice of *domeſtic* gladneſs and joy on nuptial occaſions, inſtead of the melancholy ſilence of deſolation, which Jeremiah aſſured them ſhould be heard again in that country, and which was to take place not only in Jeruſalem, but in the other Jewiſh

[1] Deſcript. of Aleppo, p. 125—129.

cities,

cities, the prophet ſeems to me to aſſure them there ſhould be a return of ſeaſons of rejoicing on *public* occaſions, ſuch as victory over enemies; as alſo of the *muſic and the ſongs* wont to attend the preſenting peace-offerings before God: "Again there ſhall be heard in "this place — the voice of joy and the "voice of gladneſs, (the voice of the bride-"groom and the voice of the bride,) the "voice of them that ſhall ſay, Praiſe the "*Lord of Hoſts*: for the Lord is good; for his "mercy endureth for ever; and of them that "ſhall bring the ſacrifice of praiſe into the "houſe of the Lord. Jer. xxxiii. 10, 11.

There is ſomething pleaſing in this enumeration of particulars, if we conſider them as expreſſive of rejoicings on *domeſtic*, *public*, and *ſacred* occaſions.

It is certain that when *Jehoſaphat* led forth Judah to *aſſured victory*, he made uſe of ſuch a form of praiſe as we find in the middle of this verſe: "Upon Jehaziel, the ſon of Ze-"chariah, &c, came the ſpirit of the Lord "in the midſt of the congregation: And he "ſaid, Hearken ye, all Judah, and ye in-"habitants of Jeruſalem, and thou king "Jehoſaphat, Thus ſaith the Lord unto you, "Be not afraid nor diſmayed, by reaſon of "this great multitude; for the battle is not "your's, but God's.—And when he (Jeho-"ſaphat) had conſulted with the people, he "appointed ſingers unto the Lord, and that "ſhould

" ſhould praiſe the beauty of holineſs[1], as " they went out before the army, and to ſay, " Praiſe the Lord, for his mercy endureth " for ever." 2 Chron. xx. 14—21. He and his people, after the affair was actually accompliſhed, aſſembled together in or near the place where their enemies were ſlaughtered to *praiſe* the Lord, and afterwards went in ſolemn proceſſion to Jeruſalem, *with joy* it is ſaid, with *pſalteries*, and *harps*, and *trumpets*, unto the houſe of the Lord, ver. 26, 27, 28. And as no account is given of any new formulary of thankſgiving, probably the ſame was made uſe of as in their firſt outſet: " Praiſe the " Lord, for his mercy endureth for ever."

Theſe ſounds of joy and gladneſs might as well be heard in the *other* cities of Judæa, as in *Jeruſalem*, as well as thoſe accompanying nuptial ſolemnities. Jehoſaphat ſeems to have paſſed through the cities of his country with *muſic* and with hymns to Jeruſalem. So the women went out from their *ſeveral cities* to meet King Saul, when he returned from the ſlaughter of Goliath, with ſinging and dancing, with tabrets, with joy, and inſtruments of muſic, 1 Sam. xviii. 6. But could the third ſort, *relating to the bringing the ſacrifice of praiſe into the houſe of the Lord*, be heard

[1] The Temple: which God honoured, as the place where he was found to be a preſent help in time of trouble, and which holy place was remarkable for it's beauty.

in

in the cities of Judah as well as in the ſtreets of Jeruſalem [1]?

Such a ſuppoſition, I would anſwer, is not neceſſary. It was ſufficient if the ſounds of joy in general were heard from time to time through the country, without ſuppoſing that *every ſpecies* of gladneſs ſhould appear in *every* town.

However it is not at all *improbable*, that the muſic and the hymns attending the bringing the ſacrifice of praiſe to the Temple were heard in *other cities*, as well as in the *ſtreets of Jeruſalem*, and that the *gladneſs of heart* mentioned by Iſaiah, *when people went with a pipe, to go into the mountain of the Lord, to the mighty one of Iſrael* [2], might be heard in the town *from whence* they ſet out, and in the cities *through which* they paſſed, as well as when they entered the holy city.

I do not remember that *Lightfoot* has given any account of muſic attending them, at any other time when they carried their oblations to the Temple, but when they paſſed along the ſtreets of *Jeruſalem*; but when we conſider how common the uſe of muſic is now in the Eaſt, and what in particular is practiſed there in their ſacred journies, I ſhould ſuppoſe muſic and hymns attended their *ſetting out* with oblations to the houſe of God, and that the like ſounds of joy and gladneſs attended them as they paſſed through their

[1] See ver. 10 of Jer. 33. [2] Ch. 30. 29.

towns,

towns, more eſpecially if it was the ſacrifice of ſome more eminent perſonage, or of ſome conſiderable body of people.

So Pitts tells us, that *into whatſoever town of Barbary the caravan for Mecca enters, the leader is received with a great deal of joy, becauſe he is going about* ſo religious a work. *He goes attended with flags*; kettle-drums, and loud acclamations, *do, as it were, rend the ſkies*[1].

Observation LXXXI.

The muſic of great men in civil life, has been ſometimes directed to perſons of a ſacred character, as an *expreſſion of reſpect*, in the Eaſt: perhaps the playing of the minſtrel before the prophet Eliſha is to be underſtood, *in part*, at leaſt, in ſomething of the ſame manner[2].

When Dr. Richard Chandler was at *Athens*, the Archbiſhop of that city was *upon ill terms* with it's Vaiwode, and the Greeks in general ſiding with the Vaiwode, the Archbiſhop was obliged to withdraw for a time; but ſome time after, when Chandler and his fellow-travellers were at Corinth, they were informed *that the Archbiſhop was returned to Athens; that the Bey or Vaiwode had received him kindly, and ordered his muſicians to attend him at his*

[1] P. 85. [2] 2 Kings 3. 11—15.

palace;

palace; and that a complete revolution had happened in his favour [1].

Here we ſee a civil magiſtrate, who had been diſpleaſed with a great eccleſiaſtic, ſent his muſicians to play at his archiepiſcopal palace, in honour of him to whom this magiſtrate was now reconciled. Eliſha might require that a like honour ſhould be done to him, and *through him to the God whom he ſerved*, who had been ſadly neglected and affronted in former times by the king of Iſrael. The *propriety* of it will appear in a ſtill ſtronger light, if we ſhould ſuppoſe, that Eliſha commanded the minſtrel to ſing, along with his muſic, an hymn to Jehovah, ſetting forth his being the God that *gave rain*, that preſerved ſuch as were *ready to periſh*, the *giver of victory*, and whoſe power was neither limited to *his temple*, nor to the Jewiſh *country ſacred to him*, but equally operative in every place.

The coming of the ſpirit of prophecy upon Eliſha, enabling him to declare a ſpeedy copious fall of rain in that neighbourhood, and a complete victory over their enemies, immediately upon the ſubmiſſive compliance of this idolatrous prince with the requiſition of the prophet, and ſuch an hymn in praiſe of the God of Iſrael, ſeems to me full as natural an interpretation, as the ſuppoſing he deſired the minſtrel to come in order to play ſome

[1] Travels in Greece, p. 244.

ſoft

ſoft compoſing tune, to calm his ruffled ſpirits, and to qualify him for the reception of the influences of the ſpirit of prophecy.

Was a warm and pungent zeal againſt the idolatries of Jehoram a *diſqualifying diſpoſition* of ſoul[1]? and if it were, was *mere muſic* the happieſt mode of inviting the divine influences? Yet after this manner, I think, it has been commonly explained[2].

Singing was, and is ſo frequently joined with the ſound of muſical inſtruments in the Eaſt, that I apprehend no one will think it ſtrange, that I ſuppoſe the minſtrel ſung as well as played in the preſence of Eliſha[3]; and when it is recollected that their ſongs are very frequently extemporaneous[4], it is natural to ſuppoſe the prophet required ſomething to be ſung, ſuiting both *his character* and *the occaſion*.

Observation LXXXII.

Though a *throne* and *royal dignity* ſeem to be *correlates*, or terms that ſtand in reciprocal

[1] The anger of Eliſha, occaſioned by the prophane mockery of ſome unhappy youths, did not prevent his *prophetically* declaring the vengeance of God upon them, which effectually took place, 2 Kings 2. 23, 24.

[2] See Biſhop Patrick on the place.

[3] 1 Sam. 18. 6, 7. Iſ. 23. 15, 16. Pſ. 98. 5, &c. Shaw, tome 1, part 3, ch. 3, § 4.

[4] See Obſervations on Scripture, ch. 5, obſ. 7. 2d ed.

relation to each other, yet it ſhould ſeem that the privilege of *ſitting on a throne* has been ſometimes granted to thoſe that were not *kings*, particularly to ſome *governors* of important provinces.

In the book of *Nehemiah*, in like manner, we read of the *throne of the governor on this ſide the river* [1]—*the throne*, in other words, *of the governor for the king of Perſia of the provinces belonging to that empire on the weſt of the Euphrates*.

So d'Herbelot tells us [2], that a *Perſian* monarch, of after-times [3], gave the governor of one of his provinces permiſſion to ſeat himſelf in a *gilded chair*, when he adminiſtered juſtice, which diſtinction was granted him on account of the importance of that poſt, to which the guarding a paſs of great conſequence was committed. This province, he tells us, is now called *Schirvan*, but was formerly named Serir al dhahab, which ſignifies, in Arabic, *the throne of gold*. To which he adds, that this privilege was granted to the governor of this province, as being the place through which the northern nations were wont to make their way into Perſia; on which account alſo a mighty rampart or wall was raiſed there.

[1] Ch. 3. 7. Lyſias was in juſt ſuch a ſituation in the time of Antiochus Epiphanes, 1 Mac. 3. 32.

[2] P. 157, art. Bab al Abuab.

[3] He lived about 600 years after the birth of our Lord, as Nehemiah lived ſomewhat more than 400 years before.

May we not, agreeably to this account, ſuppoſe that the governor of the provinces on the weſtern ſide of the Euphrates was looked upon as poſſeſſed of a poſt of the higheſt conſequence, on account of the frequent irruptions of the Ægyptian princes, and diſtinguiſhed by this privilege of ſitting on a throne for that cauſe, perhaps *gilded*, or otherwiſe adorned with gold?

And doth not his having a palace at Jeruſalem, in which perhaps was ſuch a ſeat for the adminiſtration of juſtice, mark out the great conſequence of Jeruſalem, in the eſtimation of the Perſian princes of thoſe times, notwithſtanding it's having been ſo completely ruined, and but ſlowly emerging out of the heaps of rubbiſh into which the army of Nebuchadnezzar had reduced it?

Observation LXXXIII.

The word uſed for thoſe *martial* enſigns of royal dignity, which were carried before King Solomon, and which our verſion renders targets, 1 Kings x. 16, were ſuppoſed by the Septuagint to ſignify *ſpears* or *lances*; and as the word is to be underſtood to ſignify ſome ſharp-pointed weapon, it may be more natural to underſtand it of a lance, than of a defenſative piece of armour with a ſhort ſharp-pointed umbo in the middle, conſidering that *ſhields* of gold were alſo carried before this prince,

prince, at ſolemn ſeaſons. One can hardly find a diſpoſition to admit, that two ſorts of things, *ſo much alike* as targets and ſhields, ſhould be meant here; and if ſuch ſimilar defenſative pieces of armour were hardly meant, the tranſlation of the Septuagint is as natural as any, to ſay nothing of the authority of ſo ancient a verſion, in which, ſo far as appears by Lambert Bos, all the copies, which frequently diſagree in other matters, concur.

But whatever we may think of this way of tranſlating the original word, we can hardly ſuppoſe ſuch martial enſigns of honour were unknown in the time when this tranſlation was made. It is certain they now appear in the Levant. Thus Windus, in his deſcription of a pompous cavalcade of the emperor of Morocco, tells us, that after ſeveral parties of people were paſſed, "came *Muley Mahomet* "*Lariba*, one of the emperor's *ſons*; he is "alcayde of the ſtables, or maſter of the "horſe: there attended him a guard of horſe "and foot, at the head of which he rode "with a launce in his hand, *the place where* "*the blade joins to the wood covered with gold*[1]." Soon after which came the emperor himſelf.

The account of this *lance* ſeems to give a clear illuſtration, of what the Septuagint referred to in their tranſlation of this paſſage; if not of the original of the Hebrew hiſtorian.

[1] P. 152, 153.

A comparatively modern prince in Perſia ſeems to have emulated this piece of grandeur of Solomon, and to have even ſurpaſſed it, though by means of a different kind of weapon from either of thoſe I have been mentioning. It ſeems, according to d'Herbelot, *he had two troops of horſemen, conſiſting of a thouſand each; one troop carrying* maces of gold, *each of which weighed* 1000 *drachms, or thouſand crowns of gold, the ſecond*, maces of ſilver *of the ſame weight. Theſe two brigades ſerved him for his ordinary guard, and upon* extraordinary ceremonies *each of theſe horſemen carried his mace upon his ſhoulder*[1]. One tenth part of the number would have been extremely majeſtic.

Observation LXXXIV.

The arraying in a rich dreſs, and making to ride in great pomp and ceremony, were, it ſeems, the ancient mode of inveſting with the higheſt degree of *ſubordinate* power in *Ægypt*, and ſtill remains ſo, with a *ſmall variation*, which may give occaſion to ſome ſpeculations.

Thus we find when *Pharaoh gave Joſeph* all power over Ægypt under himſelf, he, among other things, "arrayed him in veſtures "of *fine linen* . . . . . and he made him to

[1] Bibliotheque Orient. art. Jacoub ben Laith, p. 467.

"ride

" ride in the ſecond *chariot* which he had;
" and they cried before him, Bow the knee:
" and he made him ruler over all the land of
" Ægypt." Gen. xli. 42, 43. On the other hand, in our times, the Hiſtory of the Revolt of Ali Bey tells us [1], *that on the election of a* new Sheik Bellet [2], *the Paſha who approves of him inveſts him with a valuable fur, treats him with ſherbet, and when the* Sheik Bellet *departs, the Paſha preſents him with an horſe, richly capariſoned.* He is treated in like manner when he waits upon a new Paſha: when ſuch a Paſha firſt comes into Ægypt, *the Paſha gives him a robe of coſtly fur, and when the* Sheik Bellet *departs gives him an horſe richly capariſoned* [3].

Rich veſtments, and riding in great magnificence, were anciently practiſed; and ſtill take place, as to him that is inveſted with the higheſt degree of the actual power of government, under the pre-eminence of another, whoſe power is oftentimes little more than honorary and nominal: but here lies the difference, which is conſiderable, and deſerves ſome notice; *Joſeph* was arrayed in *fine linen*, the modern *Sheik Bellets* in robes faced with *coſtly furs*; the firſt rode in the

[1] P. 43.

[2] The Sheik of the country we are told the word ſignifies, who has the actual government of Ægypt, under the nominal government of the Paſha, the repreſentative of the Grand Seignior.

[3] P. 32, 33.

ſecond-beſt royal *chariot*, the others on horſes *richly capariſoned*.

The veſtments of fine linen ſeem to be *cool and airy*, and fit for ſo warm a climate as Ægypt; while *furred robes* ſeem more ſuitable to the princes of *Ruſſia* and the *North*, where the *ſeverity* of the winter makes ſuch *warm garments* highly requiſite: nevertheleſs we find they now obtain not only in the *dreſſes of ceremony* in Europe, but throughout the Eaſt too, which ſeems to intimate, that the knowledge of thoſe *animals* that furniſh out the moſt magnificent furs had not anciently reached theſe countries; or at leaſt the manner of *preparing them elegantly*. For ſince theſe things have been diſcovered, they have every where prevailed, as requiſite to make princely habits magnificent, and the robes of thoſe in conſiderable, though far inferior ſtations, ſufficiently honourable.

Accordingly not one word of coſtly *furs* in the Scriptures: blue, or *purple and fine linen*[1], and habits enriched with *threads or wires of ſilver and gold*, are the only things mentioned there, relating to the ſubſtances that compoſed their veſtments of pomp[2].

As to magnificent riding, *chariots* are not

[1] Judges 8. 26. Eſth. 8. 15. Jer. 10. 9. Luke 16. 19, &c.

[2] Exod. 39. 3. That royal apparel that Herod Agrippa wore, in the theatre of Cæſarea, when ſtruck with death, was, according to Joſephus, of *ſilver*, vol. 1, p. 950, ed. Hav.

now

now made uſe of, either by men, or even the fair ſex. It may be difficult to ſay what this is owing to: whether the difficulty of their roads; or the clumſy and immechanical manner of conſtructing their *carriages*; or a junction of both cauſes. Certain it is, that they are not now uſed in theſe countries; and the *magnificence of the furniture* of their horſes makes up the want of *pompous chariots*. Anciently however chariots were uſed by the great: they were thought moſt deadly *machines of war*[1]; it was courage in war that in thoſe ruder times gave dignity, and ſeems to have been chiefly looked at in conferring royal honours; it was natural then for their *kings* to ride in chariots, as their *great warriors* at that time in common did; which *royal chariots* were without doubt moſt *highly ornamented*. In the moſt magnificent of all that Pharaoh had, but one, Joſeph, it ſeems, was made to ride. But when chariots were laid aſide in war, their princes laid aſide the uſe of them by degrees, and betook themſelves to horſes, as upon the whole moſt agreeable, and they endeavoured to transfer the pomp of their chariots to them, and richly indeed they do adorn them.

[1] Joſhua 17. 16, 18. Judges 1, 19, ch. 4. 3, &c.

OBSERVATION LXXXV.

The complaint that David made of *Joab* to his ſon Solomon not long before his death, and which was evidently intended, in general, ſeverely to condemn his conduct, doth not appear to me to have been properly illuſtrated by commentators, at leaſt by none of thoſe whoſe explanations are given us in Pool's Synopſis.

The murthering *Abner and Amaſa* was highly criminal; and the more ſo as done with treachery, and even hypocriſy: but was it any *addition* to the heinouſneſs of the offence, that ſome of their blood happened to be *ſprinkled on his ſhoes and his girdle*, as they ſeem to ſuppoſe? Would he not have been equally criminal had not a ſingle drop reached him, but all had either fallen on the earth, or ſtained the raiment of ſome by-ſtander?

I am inclined to think, the true ſenſe of this part of the complaint againſt Joab is, *that he maintained himſelf in the generalſhip of the army, at the expence of ſhedding the blood of theſe two eminent and innocent perſonages.*

To make this out, two preliminary remarks are requiſite. The firſt, that that which is procured at the expence of any man's blood, is ſpoken of in the ſtrong language of the Old Teſtament as that perſon's blood; yea, even

if the perſon loſt not his life actually, but only ran a great riſque of doing ſo. The ſecond, that a thing is frequently ſpoken of as if it were blood, on the account of it's being of the colour of blood, or having ſome other reſemblance of it.

The 2 Sam. xxiii. 16, 17, is a proof of the firſt poſition, as Joel ii. 31, is of the ſecond. In Samuel we read, "that the three mighty "men brake through the hoſt of the Phi-"liſtines, and drew water out of the well of "Bethlehem, that was by the gate, and took "it, and brought it to David: nevertheleſs "he would not drink thereof, but poured it "out unto the Lord. And he ſaid, Be it "far from me, O Lord, that I ſhould "do this: *is not this the blood of the men* "that went in jeopardy of their lives? There-"fore he would not drink it."—As to *Joel*, he ſaith, "The ſun ſhall be turned into "darkneſs, and the *moon into blood*," (into the colour of blood, as it is often ſeen when darkened in an eclipſe,) "before the great "and terrible day of the Lord come."

After theſe preliminaries, if we only ſuppoſe the general of Iſrael was wont to wear *red ſhoes*, and a girdle of *that colour*, it was natural for an eaſtern imagination to ſpeak of them as tinged with blood; eſpecially when thoſe habiliments were obtained, or continued to be a man's proper dreſs, by the means of *ſhedding of blood*.

Shoes of red leather, I think, are repreſented by

by the prophet Ezekiel, as worn by a female richly arrayed[1]; and ſkins dyed of that colour were known and in uſe in the time of Moſes[2]: it is then by no means an improbable ſuppoſition that ſuch *red ſhoes* might be worn by *Joab*, if it was only as a *rich* part of *dreſs*. It might be more, and expreſs his being one of the *higher officers* of David's army. But if not, if red ſhoes were only a piece of magnificence common to great people of that time, the *red ſhoes* of Joab were continued to him through his ſhedding the blood of Abner and Amaſa; if either of them had lived, he would have been diſmiſſed from his generalſhip, and the habit of affliction, perhaps

[1] Ezek. 16. 10.

[2] Exod. 25. 5, ch. 26. 14, ch. 35. 7, &c. Theſe two, ram-ſkins dyed red and badgers-ſkins, ſeem to be ſpoken of as the moſt precious kinds of leather then uſed, or commonly known at leaſt. Probably both dyed of the ſame colour; but if not, if ſhoes were made of the one for ſplendor, they might equally of the other. A very learned and ingenious gentleman has made a remark on a paſſage of a preceding volume, (Obſ. vol. 1, ch. 2, obſ. 30,) which has ſome relation to what I am now mentioning, and therefore may here be taken notice of; and that is, that if the dying the tails and the hair of the foreheads of buffaloes red be thought to be ornamental, yet how could the black goats-hair curtains of the tabernacle, under the red ram-ſkins, improve the appearance, when no longer ſeen at all? I would anſwer, certainly they could not, if not ſeen at all, but according to their notions they might, if a border of black appeared under the red, in the ſame manner as white under the black in funeral palls.

of poverty, would have ſucceeded the pomp of *red ſhoes*, and a *crimſon girdle*.

I do not know that people were *forbidden* in the days of David to wear *red ſhoes*, that ſuppoſition is by no means neceſſary, but it is certain that all the ſubjects of the modern Turkiſh empire may not wear juſt what coloured ſhoes they pleaſe; and the Baron de Tott tells us, that Sultan Muſtapha made regulations of this kind the firſt object of the exertions of his authority, puniſhing with great violence and barbarity thoſe *Greeks*, *Armenians*, and *Jews*, who were found clothed in the colours forbidden thoſe three nations. He adds, "An "unfortunate Chriſtian mendicant, who wore "an old pair of *yellow ſlippers*, juſt given "him by a Turk in charity, was ſtopt by "the Grand Seignior; and this excuſe could "not ſave his life. Every day produced "ſome new horror [1]." It ſeems, according to a note on this paſſage by the Baron, that the Turks only are allowed to wear ſlippers of *yellow leather*.

But though the Turks in civil life wear *yellow* ſlippers, their janiſſaries, the principal order of their ſoldiers, are *obliged to wear red ſhoes*, which with great blue breeches, and a peculiar kind of bonnet, are the diſtinguiſhing parts of their dreſs, according to the ſame traveller [2]. Their clothes are of what colour they pleaſe.

[1] Tome 1, p. 125, 126.

[2] See the note at the bottom of page 117.

After

After this we may perhaps more clearly comprehend the meaning of David, when we read thoſe words of inſtruction he gave to Solomon, whoſe reign was to be peaceful, and conſequently could little want the military talents of Joab: "Thou knoweſt alſo, "what *Joab* the ſon of Zeruiah did to me, "and what he did to the two captains of the "hoſts of Iſrael, unto Abner the ſon of Ner, "and unto Amaſa the ſon of Jether, whom "he ſlew, and ſhed the blood of war in "peace, and put the blood of war upon his "girdle that was about his loins, and *upon* "his ſhoes that were on his feet," 1 Kings ii. 5. I ſay *upon* rather than *in*, and would remark, that it is preciſely the ſame particle as is joined with the word girdle in the Hebrew, and which our tranſlators themſelves render there *upon*.

Observation LXXXVI.

It is extremely difficult, if not impoſſible, preciſely to determine the meaning of thoſe three words in Dan. iii. 21, which are tranſlated in our verſion, *coats*, *hoſen*, and *hats*; but thoſe words ſeem to me, in general, to point out thoſe *badges of honour* that were upon theſe three Jewiſh heroes, not any parts of their common dreſs; and if ſo underſtood, greater life will be thrown into that part of the ſtory, than will otherwiſe appear there.

The

The words certainly may as well be underſtood to mean they were thrown with ſuch things about them into the fire, as well as with their common garments; as that they were caſt into that terrible fiery furnace, with this part of their common dreſs, that other, a third thing, and, in one word, all their garments. Why this enumeration of particulars, according to this latter ſuppoſition? Would it not have been as well, in that caſe, to have ſaid at once, they were thrown into the fire with their clothes on?

The old Engliſh term *hoſen*, which is uſed to tranſlate the ſecond of theſe words, was deſigned by our tranſlators, there is reaſon to believe, to expreſs *drawers*, *trowſers*, or *breeches*, not *ſtockings*, for that was the common meaning of the word in the time in which that verſion was made, and the word has been ſo underſtood by other tranſlators [1]; not to remark, that the Eaſtern people, in common, appear not to have uſed ſtockings. But is it not ſtrange, that it ſhould be remarked by the hiſtorian that they were committed to the flames with their *breeches* on? Would it not have been extremely ſtrange if it had been otherwiſe? If they had been diveſted of their upper garments before they had been thrown into the furnace, certainly ſuch a part of their dreſs as this would have been left upon them. Decency required it.

[1] Particularly by Arias Montanus.

In

In the three other places of holy writ in which the word appears [1], it is tranſlated *hammer*, and evidently ſignifies ſome ſuch inſtrument; but it is very difficult to conceive, how the ſame word came to be made uſe of to expreſs ſuch very diſſimilar things as an hammer and a pair of breeches.

There will be much the ſame difficulty, in making out the connexion, if we ſhould ſuppoſe this ſecond word means *the covering they wore on their heads*, as the Septuagint and vulgar Latin tranſlations ſeem to have done.

Nothing, in ſhort, can be more indeciſive than the tranſlations that have been given of theſe words. But conſidering that theſe three Jews had been *ſet over the province of Babylon*, by King Nebuchadnezzar, at the requeſt of Daniel their countryman; that this was a time of great ſolemnity, when it was to be ſuppoſed all officers of ſtate were to appear in their proper habiliments; that *Shadrach* and his two companions were preſent on this occaſion; I have thought nothing can be more natural, than the ſuppoſing theſe three words ſignify three particular things, ſuperadded to the garments worn by the people of that country in private ſtations.

Impreſſed with this idea, I conſulted the plates Sir John Chardin has given us, of the carvings that are found in the ruins of *Perſepolis*, which are ſuppoſed to have been erected about the time of the prophet *Daniel*, in

[1] If. 41. 7. Jer. 23. 29, ch. 50. 23.

which

which that eminent traveller has given us a delineation of an ancient Perſian ſacred proceſſion. Among other figures I obſerved one man that had an *hammer*, or *mallet*, or ſome ſuch inſtrument, in each hand. A variety of other inſtruments appear in the hands of other perſons, which it muſt be difficult to give a ſatisfactory account of. But the *hammers* in ſo ancient a monument; erected in that country; and carried in a ſacred proceſſion there, very much ſtruck me.

Numbers of theſe figures wore, according to the ancient ſimplicity, no covering whatever on their heads [1], but that which Nature gave them; but others had different kinds of coverings on their heads: but not one reſembling our *hats*, nor the modern eaſtern *turbant*; conſequently, ſo far as this ancient monument will be admitted to afford ſome illuſtration of that grand aſſembly, which was convened to conſecrate the image of gold, ſet up by *Nebuchadnezzar* in the plain of *Dura*, if one of the three words ſhould ſignify an artificial covering of the head, as has been commonly ſuppoſed, though ſome underſtand the ſecond of the words, and others the third, to have that meaning, ſo little are the learned agreed in determining the ſignification of theſe words; I ſay, ſuppoſing one of them ſhould ſignify *a covering of the head*, the word *hat* in our

[1] Niebuhr, Deſcript. de l'Arabie, p. 57, gives an account of many of the Arabs wearing only a cord about their heads.

tranſlation

tranſlation is not proper; nor even the word *turbant*, which is put into the margin, from an apprehenſion, as it ſhould ſeem, that the name of a modern *eaſtern coiffure* would be more agreeable here, than one known only in theſe more weſtern parts of the world.

Antiquity will not, however, determine, with preciſion, what the ſhape of that ancient covering of the head was that theſe three Jews wore, if it is allowed that it probably is to be found in this ancient monument, ſince there are no fewer than four or five different ſorts of them, that appear in this delineation of an ancient ſacred proceſſion, though not one that reſembles *an hat or a turbant*. It cannot therefore from hence be told, which Shadrach and his companions wore upon this occaſion. *Different ranks* of people probably wore *different coiffures*, as differently made *turbants* are now worn in the Eaſt, in *different countries*, and even by people of *different ranks* in the ſame country.

All the five ſorts, however, or at leaſt *almoſt all* of them, may be called in our language *caps*, which perhaps may be a more proper word, to be uſed in tranſlating this paſſage, than either *hat or turbant*.

Many of theſe figures have a ſhort ſort of cloke hanging over their ſhoulders, ſomething like one of thoſe ancient veſtments put on the ſhoulders of our Engliſh kings, in the day of their *coronation*. Perhaps ſomething of this kind is what is meant by the firſt of

theſe

theſe three words, which our Engliſh verſion renders *coats*; but which the more modeſt tranſlators of the Septuagint would not venture to put a Greek word for, but gave the original word, or what they took for the original word, in Greek letters. The like modeſty appears in the interlineary verſion of *Montanus*.

The vulgar Latin, Symmachus, and a Greek ſcholiaſt, whoſe words are given by Lambert Bos in his edition of the Septuagint, ſuppoſe that the firſt of theſe three words ſignifies breeches, or ſomething of that kind; but the reaſon I before mentioned prevents an acquieſcence in ſuch an interpretation, and it only ſerves to ſhew how little able they were to determine the ſenſe of the words.

The ſuppoſing they were enſigns of dignity, or office, in general, appears to be the moſt natural account that can be given: the command, it ſeems, was, that they ſhould not only be thrown into the flames with their common garments; but even with all the enſigns of dignity and office which they had on, when firſt ſeized. The vehemence of the king's anger being ſuch as to command *immediate* execution, without that *degradation*, (that ſtripping off *veſtments*, and taking away *enſigns of dignity*,) which the cool and determinate cruelty of the popiſh church in former times has been wont to practiſe, before the offender in holy orders was committed to the flames.

If it ſhould be objected, that the *hammers* that appear on this Perſian antiquity were probably things belonging to their idolatrous worſhip, and it may be the ſacred beetles with which they knocked down their ſacrifices, and that therefore theſe faithful and zealous worſhippers of the one living and true God, would never have appeared with them in this ſolemn aſſembly: I would anſwer, that we cannot certainly tell what uſe they were put to; and if it ſhould be admitted, that *they* were inſtruments belonging to their idolatrous worſhip, yet *other* things are ſeen in the hands of many of theſe figures, or fixed about them, that plainly appear to have had no ſuch reference, as *ſpears*, *bows*, *quivers*, &c. Conſequently the ſecond of theſe words may very well be underſtood to mean, ſome enſigns of their ſecular honour which they carried in their hands, or had about them, and which might bear ſome reſemblance to the *hammers* of that age, and that country.

Or perhaps the word might mean thoſe large *hammer-like* hilted ſwords, which appear ſtuck by the ſide of ſeveral of the *leaders* of each diſtinct company in this grand proceſſion, and which ſeem to be the mark of dignity. The form of the hilt of theſe ſwords is really remarkable, if the drawings of Chardin are exact. It muſt be acknowledged, indeed, that they do not appear, at all, in the engravings of theſe antiquities, in the

the quarto edition of le Bruyn; but then it ought to be remarked that le Bruyn's figures are of little more than half the ſize of thoſe of Chardin, and conſequently the want of any ſword in thoſe leading figures may be owing merely to the diminutive ſize, in which they muſt have appeared if properly engraven.

But be this as it may, it is natural to ſuppoſe that the three things diſtinctly mentioned in this paſſage of Daniel mean, in general, habits or enſigns of dignity, with which they were thrown into the flames, as well as in their common clothes, that all might ſee no national prejudice, no ſtation of dignity, ſhould exempt them from death, that ſhould dare to refuſe a compliance with the will of their prince in religious matters. But what the things particularly were is much more uncertain: if we are at all influenced by theſe wonderful remains of Eaſtern royal magnificence, it ſhould ſeem that the ſuppoſing them to mean a ſhort garment hung on the ſhoulders, ſomething like that part of the Engliſh royal dreſs called the *dalmatica*, a large ſword with a *hammer-like* hilt, and a *cap of dignity*, may be as *probable* an interpretation as has been put upon theſe words, and more ſo than the explanation of our tranſlation, which talks of coats, *hoſen or breeches*, and hats.

Enſigns of dignity began to be worn in times of the moſt remote antiquity, of which we have any account. And as crowns and

ſceptres are very ancient, ſo we find a *key*, worn on the ſhoulder, a mark of Jewiſh inferior dignity, in the time of their princes of the houſe of David [1]. The ſplendor of Nebuchadnezzar's court leads us to ſuppoſe they were of ſeveral kinds there, and I would hope the illuſtration I have given from this celebrated Perſian monument may appear not very improbable; at leaſt not diſagreeable to be propoſed for examination.

OBSERVATION LXXXVII.

When the ſon of *Sirach* oppoſes him that wore Ωμολινον to him that wore purple and a crown [2], it is viſible that he means to contraſt one that was miſerably clothed to one that was richly attired; but is it as clear that he meant by that Gréek word *a porter*, according to the marginal tranſlation? or can the deſcribing ſuch a perſon as being one that wore a linen garment, according to the body of our Engliſh verſion, be conſidered as an happy tranſlation?

The poor people of Ægypt are deſcribed now as clothed very generally with a "linen "*ſhirt* or *frock*, which is always dyed *blue*." But though the dying it of that colour is very univerſal, yet it is ſpoken of as done by

[1] Iſ. 22. 22. The *apparel* of the ſervants of *Solomon*, mentioned 1 Kings 10. 5, were, I preſume, *robes of dignity*.

[2] Eccleſiaſticus, 40. 4.

indigo,

indigo, a thing of value, and which is considered as a beautiful dye, and is accordingly cultivated in Ægypt up to the cataracts [1].

So another writer informs us, as to the dress of the common people in Ægypt, that "the men wear next to their skin a shirt of "coarse callico, without a collar or wrist-"band, which hangs down to their knees; "above it they wear another larger, and "longer, of a blue colour, and round their "waist a leathern girdle about a quarter of "a yard in breadth, buckled on the front "with brass buckles—The women are dress-"ed nearly in the same manner, but without "girdles, wearing their outer shirt loose, "reaching down to their heels; the seams of "it are sewed with red silk, and *both sides are* "*embroidered*, &c [2]." This embroidery, I think, plainly shows, that though it is the dress of the common people that is described, yet still not as destitute of all finery, and the being dyed with indigo is of the same nature with the embroidery: may not Ωμολινον then mean coarse linen *not so much as dyed*, according to the custom of Ægypt with indigo, but worn as it comes from the bleaching-ground? perhaps not so much as *bleached*, but as it came *from the loom?* As the word signifies *crude linen*, may it not be understood after this manner?

[1] De Tott's Memoirs, part 4, p. 68.
[2] Hist. of the Revolt of Ali Bey, p. 17.

One would hardly think it neceſſary to ſuppoſe it means *tow*, or *flax unwoven and unſpun*, though a quantity of that wrapped round the waiſt, might be ſufficient to conceal the private parts, which ſeems to be as much as many of the Ægyptians ſeem to be concerned about, and even more. So *Niebuhr* ſaw ſome waſher-women in that country, waſhing in the ſea and in the river, who had no trowſers on, but ſimply a cloth about their haunches [1]. De Tott adds, concerning the Ægyptians, "Both the men and women ſwim "like fiſh. Their clothing is only a blue "ſhirt, which but indifferently conceals the "pudency of the women; the men gird it "round them, for convenience, while they "labour; the children always go *naked*, and "I have ſeen girls, eighteen years old, ſtill "children, in that reſpect [2]."

I ſuppoſe with Grotius, in his commentary on this book, that it is not neceſſary to underſtand the firſt member of this verſe excluſively of kings, ſince their nobles alſo wore *purple*; but I am inclined to think the *crowns* this writer ſpeaks of do not mean garlands of flowers, worn in times of feſtivity, ſince the pooreſt might, if they pleaſed, do the ſame thing, and thoſe that were inferior to kings had *crowns* (or *coronets*) *of gold* ſent them, as well as *purple* in thoſe times, and among the

[1] Voy. en Arabie, & en d'autres Pays circonvoiſins, tome 1, p. 168. [2] Tome 4, p. 74.

reſt,

reſt, ſome of the great men of the Jewiſh nation at that time, as appears by one of the books entitled *Maccabees* [1].

But the moſt ſplendid dreſs is certainly oppoſed in theſe words to the meaneſt, and it will be agreeable to recollect here, that the author was a Jew *who wrote in Ægypt*, where linen *dyed blue* is univerſally, or almoſt univerſally, worn by the common people.

Observation LXXXVIII.

It ſeems that the poſſeſſion of *black eunuchs* is not very common in the Levant, and that they are hardly any where to be found except in the *palaces of the ſovereign*, or *of the branches of the royal family*; if ſo, it ſhould ſeem that in ſome points, in this in particular, the ancient Jewiſh kings carried their magnificence as high as the modern princes of Aſia: for we find *Ebed-melech*, who appears to have been a *black eunuch* [2], ſerved in the court of Zedekiah [3], the laſt of the kings of Judah, preceding the captivity of that people in Babylon.

The ſimilarity of taſte in being attended by *eunuchs*, in ſetting a peculiar eſtimation on thoſe of a *black complexion*, and the ſuppoſed *magnificence* of having ſuch attendants, is rather remarkable.

[1] 1 Macc. 10. 20. [2] Jer. 13. 23.
[3] Jer. 38. 7, 10, 12, ch. 39. 16.

When the Baron de Tott's wife and mother-in-law were admitted to make a viſit to *Aſma Sultana, daughter* of the emperor Achmet, and *ſiſter* of the then reigning prince, he tells us, *that at the opening of the third gate of her palace, ſeveral* black eunuchs *preſented themſelves, who, with each a white ſtaff in his hand, preceded the viſitors, leading them to a ſpacious apartment, called the Chamber of Strangers.* At the cloſe of the account of this viſit, he informs us, that "theſe beings are in Turkey "only an article of luxury, and ſcarcely met "with, but in the ſeraglio of the Grand Sei-"gnior, and thoſe of the Sultanas. The "pride of ſome grandees has indeed gone ſo "far as to make uſe of them, but *with* "*moderation*, and the richeſt among them "have not more than one or two *black* eu-"nuchs at moſt. . . . . The manners of "theſe are *always* harſh and brutal, and of-"fended Nature ſeems continually to expreſs "her anger at the injury ſhe has received [1]."

The very humane diſpoſition *Ebed-melech* expreſſed towards the prophet *Jeremiah*, when thrown into a dungeon where he was ready to periſh, ſeems to entitle him to the honour of being an exception to this unamiable character, but which may be, very poſſibly, moſt agreeable to their tyrannizing maſters.

[1] Memoirs, part 1, p. 71, &c.

OBSER-

OBSERVATION LXXXIX.

Among other inſtances of the extreme diſtance, and profound awe, with which Eaſtern majeſty is treated, one that is mentioned by Sir *John Chardin*, in his account of *Perſia*, appears very ſtrange to us; yet may afford a lively comment on a paſſage of the prophet *Ezekiel*.

Sir John tells us [1], "It is a common cuſtom in Perſia, that when a great man has built a palace, he treats the king and his grandees in it for ſeveral days. Then the great *gate of it is open*; but when theſe feſtivities are over, they ſhut it up *never more to be opened*." He adds, "I have heard that the ſame thing is practiſed in Japan."

It ſeems ſurpriſing to us, that great and magnificent houſes within ſhould have only ſmall entrances into them, which no one would ſuppoſe would lead you into ſuch beautiful edifices; but ſuch, he obſerves, is the common cuſtom there: making no magnificent entrance into their houſes at all; or, if they do, ſhutting them up after a little time, and making uſe of ſome ſmall entrance near the great one, or, it may be, in ſome very different part of the building.

[1] Tome 3, p. 69.

This

This account, however, may ſerve as a comment on that paſſage of *Ezekiel*, "Then "ſaid the Lord unto me, This gate ſhall be "*ſhut*, it ſhall not be opened, and no man "ſhall enter in by it; becauſe the Lord God "of Iſrael hath entered in by it, therefore "it ſhall be ſhut. It is for the prince." Ch. xliv. 2, 3.

Not ſo however for the prince himſelf, as that he ſhould *paſs through* that gate; he was only to ſtand, or ſit *in the entrance* of it: while other perſons, if they worſhipped at that gate, were to keep at a more awful diſtance, ch. xlvi. 1—12. But this indulgence was only on feſtival days—ſabbaths and new-moons.

Observation XC.

Deep as the reverence is with which the Orientals treat their princes, yet, in ſome caſes, a mode of treatment occurs that we are ſurpriſed at, as ſeeming to us of the Weſt too near an approach to that familiarity that takes place among equals: the taking a new elected prince by the hand, in token of acknowledging his princely character, may probably appear to us in this light.

D'Herbelot, in explaining an Eaſtern term[1], which he tells us ſignifies the election or in-

[1] P. 204, art. Biat.

auguration

auguration of a Khalife, the ſupreme head of the Mohammedans in civil and eccleſiaſtical matters both, tells us, that "this ceremony "conſiſted in ſtretching forth a perſon's hand, "and taking that of him that they acknow-"ledged for Khalife. This was a ſort of "performing homage, and ſwearing fealty to "him." He adds, that "Khondemir (a "celebrated hiſtorian) ſpeaking of the elec-"tion of *Othman*, the third Khalife after "Mahomet, ſays, that *Ali* alone did not pre-"ſent his hand to him, and that upon that "occaſion *Abdurahman*, who had by *com-*"*promiſe* made the election, ſaid to him, O "Ali! he who violates his word is the firſt "perſon that is injured by ſo doing; upon "hearing of which words, *Ali* ſtretched out "his hand, and acknowledged Othman as "Khalife."

How much leſs ſolemn and expreſſive of reverence is this, than the manner of paying homage and ſwearing fealty at the coronation of *our princes*; to ſay nothing of the *adoration* that is practiſed in the Romiſh church, upon the election of their greateſt eccleſiaſtic! It may however ſerve to illuſtrate what we read concerning *Jehonadab*[1], the head of an Arab tribe that lived in, and conſequently was in ſome meaſure ſubject to, the kingdom of Iſrael. *Jehonadab came to meet Jehu, and he ſaluted him; and Jehu ſaid to Jehonadab, Is*

[1] 2 Kings 10. 15, 16.

thine heart right, as my heart is with thy heart? and Jehonadab anſwered, It is. And he ſaid, If it be, give me thine hand: and he gave him his hand, and he took him up to him into the chariot.

This giving him the hand appears not to have been the expreſſion of *private friendſhip*; but the *ſolemn acknowledgment* of him as king over Iſrael.

Our tranſlators ſeem to have ſuppoſed, by their way of expreſſing matters, that Jehu ſaluted, or bleſſed Jehonadab, and Biſhop Patrick thought it was plain that it ought ſo to be underſtood; but I cannot but think it moſt natural to underſtand the words as ſignifying, that Jehonadab came to meet Jehu as then king of Iſrael, and compliment him on his being acknowledged king of the country in which he dwelt; not that this newly anointed prince firſt ſaluted him. This would not have been in character. So when Jacob was introduced to Pharaoh, he is ſaid to have bleſſed Pharaoh, not Pharaoh Jacob, Gen. xlvii. 7. The words therefore ſhould have been tranſlated, with a ſlight variation, after ſome ſuch manner as this, "He lighted on "Jehonadab, the ſon of Rechab, coming to "meet him, and he (Jehonadab) ſaluted him, "and *he* (Jehu) ſaid unto him, Is thine "heart, &c."

OBSERVATION XCI.

Takhtdar, d'Herbelot informs us [1], is a Perſian word, which properly ſignifies a precious carpet, which is made uſe of *for the covering the throne of the kings of Perſia*; and that this word is alſo uſed as an epithet, by which the Perſians *deſcribe their princes*, on account of their being poſſeſſed of this throne: now I would propoſe it as a query, Whether it is not as probable, that the term *covering*, applied by the prophet Ezekiel to the prince of Tyrus, may be explained in a ſimilar way, and be as good a ſolution of a very obſcure epithet as any that has been offered by the learned? It certainly will have the advantage, as appears by this citation, of being truly in the Eaſtern taſte.

The paſſage, referred to in *Ezekiel*, is as follows: "Son of man, take up a lamenta-
" tion upon the king of *Tyrus*, and ſay unto
" him, Thus ſaith the Lord God, Thou ſeal-
" eſt up the ſum, full of wiſdom, and per-
" fect in beauty. Thou haſt been in Eden
" the garden of God: every precious ſtone
" was thy covering, the ſardius, topaz, &c.
" Thou art the anointed cherub *that covereth:*
" and I have ſet thee ſo: thou waſt upon the
" holy mountain of God; thou haſt walked

[1] P. 847.

" up

" up and down in the midſt of the ſtones
" of fire, &c. By the multitude of thy mer-
" chandiſe they have filled the midſt of thee
" with violence, and thou haſt ſinned: there-
" fore I will caſt thee as profane out of the
" mountain of God: and I will deſtroy thee,
" O *covering* cherub, from the midſt of the
" ſtones of fire." Ch. xxviii. 12—16.

The explanation given by the learned of this epithet *covering* has been, by ſome, that it is an alluſion to the poſture of the cherubic figures that were over the ark [1]; and of others, that it means the protection this prince afforded to other ſtates, either Judæa, the mountain of God, as it might be ſtyled, or the cities of the heathen in the iſlands of the Mediterranean, or on it's ſea-coaſts. What they have ſaid may, I believe, be reduced to one of theſe particulars.

But it cannot well be the firſt, for the prophet evidently refers to a *living* cherub, not the poſture of the image of one made of gold, or of an olive-tree [2]. He cannot be deſcribed after this manner, on the account of his being a protector of Judæa, and his covering that ſacred country from it's enemies, for the prophet repreſents this prince as an adverſary in this very prophecy: " Son of man, becauſe that
" Tyrus hath ſaid *againſt Jeruſalem*, Aha, ſhe
" is broken that was the gates of the people:
" ſhe is turned unto me; I ſhall be repleniſh-

[1] Exod. 25. 20. 1 Kings 8. 7. [2] 1 Kings 6. 23.

" ed,

" ed, now ſhe is laid waſte: Therefore thus " ſaith the Lord God, Behold, I am againſt " thee, O Tyrus, &c," ch. xxvi. 2, 3. Nor doth there appear any ground in the prophecy, for believing Tyrus was remarkable for defending their neighbours. On the contrary, the *Sidonians* are repreſented in the Scriptures as an unwarlike people, Judges xviii. 7, and they and the Tyrians are known to have reſembled each other; indeed to have been nearly one people.

But if we underſtand the word as ſignifying having a throne covered with a *rich and widely-ſpreading carpet*, it will be explaining the word in a manner conformable to the *preſent Eaſtern taſte*, as appears by this article of d'Herbelot; and will anſwer the *reſt of the imagery*, with ſufficient exactneſs.

Ezekiel appears to have mingled earthly and heavenly things together, in this deſcription of *Tyrian royal magnificence*. Earth and heaven are joined together in the 2d verſe of this 28th chapter, " Thou haſt ſaid, " I am a God, I ſit in the ſeat of God," that is in heaven, among the ſtars, as the king of Babylon is repreſented by Iſaiah as boaſting, " Thou haſt ſaid in thine heart, I will aſcend " into heaven, I will exalt my throne above " the ſtars of God. . . . I will aſcend above " the heights of the clouds; I will be like " the moſt High [1];" yet at the ſame time the

[1] Il. 14. 13, 14.

prince

prince of Tyrus is ſuppoſed to ſpeak of his ſitting in the heart of the ſea. In like manner this prince is ſpoken of *as having been in Eden the garden of God*, (the world of bleſſed ſpirits appears to have been meant,) *yet as adorned with jewels of an earthly nature, the ſardius, topaz, diamond*, &c. No wonder then that in the next verſe he is deſcribed *as a cherub*, which every body knows denotes a kind of *angel*, and inhabitant of heaven, and yet is repreſented as appearing in the attitude of an earthly prince, *ſeated on a throne, covered either with a widely-extended carpet*, or *with robes with a mighty ſpreading train*. The heavenly viſion which Iſaiah ſaw, in the year that king Uzziah died [1], preſented much the ſame appearance, "I ſaw alſo the Lord upon "a throne, high and lifted up, and his train" (or, according to the margin, the ſkirts thereof) "filled the temple." After that Ezekiel ſpeaks of this prince as upon the mountain of God, magnificent, that is, as if in *heaven*, for he had no abode on mount Sion; and walking up and down in the midſt of the ſtones of fire, or ſtars, as before obſerved concerning the king of Babylon. Then, in the 16th verſe, he is threatened to be caſt, as profane, out of this mountain of God, and though a *covering cherub*, or like a cherub enthroned, to be deſtroyed from the midſt of theſe metaphorical ſtones of fire, the *ſtars* above which

[1] Iſ. 6. 1.

he

he had as it were placed his throne, ſo great was his pomp and magnificence.

Such ſeems to me the moſt natural explanation of the term *covering* in this deſcription. Why the king of Tyrus is denominated a *cherub*, and why called the *anointed* cherub, are not matters that come under this Obſervation [1]. All that I would remark farther is, that it ſhould ſeem there was a different reading in the Hebrew copy, or copies, that St. Jerome made uſe of, from what we now find in thoſe of the modern Jews, for he tranſlates that word which we render *anointed*, ("Thou art the anointed cherub,") by the term *extentus*, which ſignifies extended, or drawn out in length, and ſo both epithets may be conſidered as forming one idea—O thou extended and covering cherub! thou cherub whoſe royal carpet extends far and near, and moſt magnificently covers a very large ſpace. Jerome however gives us to underſtand the Septuagint tranſlators read, as

[1] It may not be amiſs, juſt to hint in a note, that as a cherub is ſuppoſed to fly with the rapidity of the wind, according to thoſe words, "He rode upon a cherub, and did "fly; yea, he did *fly upon the wings* of the wind;" by which it appears, that the wings of a cherub and the wings of the wind are terms of much the ſame import: for that reaſon the prince of Tyre, who was a moſt *diſtinguiſhed maritime* power at that time, whoſe ſhips *flew* about the ſeas on the wings of the *wind*, and who might at times appear in great pomp, in ſome ancient bucentaur or royal yacht, flying like a *cherub*, from whence he might be ſo named, as other princes were called *angels*, from the general great ſplendor of their appearance.

our Hebrew copies do now, that which ſignifies anointed. Wherever the miſtake is ſuppoſed to lie, in our modern Hebrew copies or St. Jerome's, the miſtake was eaſily made, *cheth* being put for *he*, or the reverſe; and every one that knows the ſhape of the Hebrew letters, knows how nearly they reſemble each other: Jerome, it ſeems, taking the word to be derived from the verb *maſhah*, he drew out; our copies read maſhach, he anointed.

OBSERVATION XCII.

Though the ſitting on mats or carpets on the ground is now the common uſage of the Eaſt, with hardly any variation from it; and though it ſeems, according to a note in a preceding volume [1], to have obtained, on ſome occaſions at leaſt, in the time of our Lord, among the Jews: yet it is certain ſeats raiſed to a conſiderable height from the ground, even ſo high as to make a footſtool requiſite, were in uſe anciently in places where hardly any ſuch thing is now to be found.

The *Perſian* carvings, at Perſepolis, frequently exhibit a venerable perſonage ſitting in a ſort of high-raiſed chair, with a footſtool [2]; but the later ſovereigns of that country have ſat, with their legs under them, on ſome carpet

[1] Vol. 2, p. 66, note.
[2] Chardin, tome 3, planche 63, 64, and 66.

or cuſhion laid on the floor, like their ſubjects. Sitting low in the like manner is practiſed now by all ſorts of people, from the higheſt to the loweſt, in Ægypt [1]; but two very ancient coloſſal ſtatues there are placed on cubical ſtones, in the ſame attitude that we make uſe of in ſitting, it being, according to Norden's meaſures, from the ſole of the feet to the knees 15 feet [2]. In like manner, we find the figures on the ancient Syrian coins are repreſented ſitting on ſeats as we do.

From which this concluſion, I think, may be fairly drawn, that they ſat in theſe countries, formerly, not unfrequently as we do, particularly thoſe in high life, though oftener on the ground or floor than obtains among us, even among thoſe low in the world.

Accordingly *Eli*, the judge as well as high-prieſt of Iſrael, ſat on a throne or *high ſeat*, when the fatal news of the defeat of his people was brought to him, upon falling from which he broke his neck, 1 Sam. iv. 18.

Nor were ſuch lofty ſeats appropriate to *kings and ſupreme magiſtrates*; Solomon repreſents a lewd woman, who ſat at her door to inveigle paſſengers, as ſeated *on ſuch a ſeat*, for it is the ſame word in the original which is continually tranſlated *throne*: "She ſitteth "at the door of her houſe, on a ſeat (a "throne) in the high places of the city, to "call paſſengers who go right on their ways.

[1] Norden, vol. 2, p. 74, plate 5. [2] P. 69.

" Whoſo is ſimple, let him turn in hither, " &c." Prov. ix. 14, &c.

That cuſtom of ſitting at their doors, in the moſt alluring pomp that comes within their reach, is ſtill an Eaſtern practice. " The " *whores*," ſays Pitts, ſpeaking of the ladies of pleaſure at Grand Cairo, " uſe to *ſit at* " *the door*, or walk in the ſtreets unveiled. " They are commonly very *rich* in their " clothes, ſome having their ſhifts and draw- " ers of ſilk, &c. Theſe courtezans or ladies " of pleaſure, as well as other women, have " broad velvet caps on their heads, beautified " with abundance of pearls, and other *coſt-* " *ly* and gaudy ornaments, &c. Theſe ma- " dams go along the ſtreets ſmoking their " pipes of four or five foot long; *and when* " *they ſit at their doors*, a man can ſcarce paſs " by but they will endeavour to decoy him " in [1]."

The Jewiſh police, in the time of Solomon, was not ſo rigid, it ſeems, as to prevent the appearance of lewd women in public; and when they did do ſo, it appears that they frequently ſat at the doors of their houſes, as they do now in that part of the world, to entice the unthinking. At which time they aſſume all the pomp and ſplendor in their power; and this ſitting on an *high ſeat* was uſed, undoubtedly, with that view, in the time of

[1] Account of the Religion and Manners of the Mahometans, p. 99, 100.

Solomon,

Solomon. Agreeably to which he repreſents a lewd woman, in another paſſage, as talking of the *decking her bed with coverings of tapeſtry*, with *fine linen of Ægypt*, and of *perfuming it* with myrrh, aloes, and cinnamon [1].

They did not then among the ancients ſit *univerſally* as the modern inhabitants of the Eaſt now do, on the ground or floor, on ſome mat or carpet; they ſometimes ſat on *thrones*, or ſeats more or leſs like our chairs, often raiſed ſo high as to require a footſtool. But it was conſidered as a piece of *ſplendor*, and offered as a mark of *particular reſpect*.

It was doubtleſs for this reaſon that a ſeat of this kind was placed, along with ſome other furniture, in the chamber the devout Shunamiteſs prepared for the prophet Eliſha, 2 Kings iv. 10, which our verſion has very unhappily tranſlated *a ſtool*, by which we mean the leaſt honourable kind of ſeat in an apartment; whereas the original word meant to expreſs her reſpect for the prophet by the kind of ſeat ſhe prepared for him [2].

Theſe

[1] Prov. 7. 16, 17.

[2] The word is the ſame with that commonly tranſlated throne. The *candleſtick* is, in like manner, to be conſidered as a piece of furniture, ſuitable to a room that was magnificently fitted up, according to the mode of thoſe times, a light being kept burning all night long in ſuch apartments. So a lamp was kept burning all night, in the apartment in which Dr. Richard Chandler ſlept, in the houſe of the Jew who was vice-conſul for the Engliſh nation, at the place where he firſt landed, when he propoſed

Theſe high ſeats were alſo uſed, it ſhould ſeem, in other parts of the Eaſt beſides Judæa, for St. James [1] writing to the Jews *in their diſperſions*, ſpeaks of them as uſing ſeats that required a *footſtool* in their religious aſſemblies, ch. ii. 3.

Some ingenious writers then ſeem to have puſhed matters too far, when they have repreſented the people of the Eaſt as anciently ſitting croſs-legged, or on their hams, as *univerſally* as they now do.

Observation XCIII.

The Eaſtern people ſpread mats or ſmall carpets under them when they pray, and even ſuppoſe it unlawful to pray on the bare ground; is it not natural to ſuppoſe the Jews had ſomething under them when they prayed, and that this was a piece of ſackcloth in times of peculiar humiliation?

When they wore ſackcloth in the day, it is not perhaps natural to ſuppoſe they *ſlept in*

to viſit the curious ruins of Aſia Minor. Farther we are told by de la Roque, in the account given of ſome French gentlemen's going to Arabia Felix, p. 43, 44, that as they found only mats in the houſe of the captain of the port of Aden, where they were honourably received, which were to ſerve them for beds, chairs, and tables, ſo in the evening they brought them tapers without candleſticks, the want of which they were to ſupply as well as they could, which was but indifferently.

[1] James I. 1.

fine

fine linen; but I ſhould ſuppoſe ſome paſſages of Scripture, which, in our tranſlation, ſpeak of *laying in ſackcloth*, are rather to be underſtood of *lying proſtrate* before God on ſackcloth, than taking their repoſe on that coarſe and harſh kind of ſtuff.

The learned and exact Vitringa makes no remark of this kind on that paſſage of Iſaiah, "Is it ſuch a faſt that I have choſen? a day "for a man to afflict his ſoul? is it to *bow* "*down his head as a bulruſh*, and to *ſpread* "*ſackcloth and aſhes under him*[1]?" He only quotes what is ſaid of Ahab, 1 Kings xxi. 27; and the Jews in Shuſhan, Eſther iv. 3; as of a ſimilar nature, and ſeems to underſtand this piece of humiliation before God of lodging on ſackcloth[2]. But, ſurely! it muſt be much more natural to underſtand the ſolemnity of proſtration on ſackcloth before God, which follows the mention of hanging down the head, uſed in kneeling, or in ſtanding as ſuppliants before him, rather than of ſleeping in ſackcloth, the night before or the night after the day of faſting.

It ſeems to me, in like manner, to expreſs the humiliation of Ahab with more energy, than as commonly underſtood: "And it came "to paſs, when Ahab heard thoſe words, that

[1] Iſ. 58. 5.

[2] Solebant enim, qui ſe profunde humiliabant, in *ſacco* et *cinere jacere*, nullo alio capitis aut corporis fulcimento ſibi ſubſtrato, ut exemplo Achabi, et aliunde liquet.

" he rent his clothes, and put ſackcloth upon " his fleſh, and faſted, and *proſtrated himſelf* " *on ſackcloth*, &c." The like may be ſaid of the laying of the Jews in Shuſhan in ſackcloth.

A paſſage in Joſephus ſtrongly confirms this, in which he deſcribes the deep concern of the Jews for the danger of Herod Agrippa, after having been ſtricken ſuddenly with a violent diſorder in the theatre of Cæſarea. Upon the news of his danger, " immediately " the multitude, with their wives and child- " ren, ſitting upon ſackcloth, according to " their country rites, prayed for the king: " all places were filled with wailing and " lamentation: while the king, who lay in " an upper room, beholding the people thus " below falling proſtrate on the ground, could " not himſelf refrain from tears." Antiq. lib. xix, cap. 8, §. 2, p. 951. Here we ſee the ſitting on ſackcloth, reſting on their hams, in prayer, and falling proſtrate at times on the ſackcloth, was a Jewiſh obſervance in times of humiliation and diſtreſs.

It is a little unhappy that this paſſage ſlipped the recollection of Vitringa, as it ſets ſeveral places of Scripture in a truer and ſtronger point of light, than that in which they are uſually placed.

The reader will eaſily imagine, that I do not conſider the rendering this clauſe in a late exquiſite and moſt beautiful tranſlation of Iſaiah, as one of the *happieſt* parts of it—

" Is

" Is it, that he ſhould bow down his head
" like a bulruſh;
" And ſpread ſackcloth and aſhes *for his*
" *couch?*"

as I apprehend the ſpreading the ſackcloth was for ſitting in an half-kneeling humble poſture, and for proſtration before God; rather than for ſleeping on.

Whether the Jews uſed carpets in common in their devotions, as the Mohammedans, and the Perſians in particular, now do, I will not take upon me to ſay; but Sir John Chardin ſuppoſes theſe modern Eaſtern practices are derived from the Jews, and he tells us that the Perſians that are devout will have a little carpet to perform their devotions on, *appropriated* for that purpoſe, though the rooms in which they pray are all over covered with carpets. The reaſon alledged by them it ſeems is, that they may appear before God in a low and mean condition, (whereas it is well known that the carpets of the Eaſt are often extremely rich, beautiful, and coſtly.) They do not however uſe ſackcloth in general, but the poorer ſort, *mats*; others of an higher ſtation, *felt*; and people of quality, *fine camblet*[1].

As they make a ſcruple of praying on the bare ground[2], except in travelling, one would be inclined to think this cuſtom rather aroſe

[1] Voy. tome 2, p. 392, 393. [2] Ibidem.

from

from a care to avoid dirt [1] as a thing that was defiling, than to expreſs humiliation, for nothing can be more humbling, defilement not conſidered, than kneeling on the bare ground; however, at preſent, it ſhould ſeem, they have a different apprehenſion of things, for they ſay it is unlawful to pray on the bare earth, or a bare floor, except in journeying, *the earth upon which they ſpeak to God being*, according to them, *holy, it ought to be covered from a principle of doing it honour, and to walk upon it, ſo covered, barefooted only.*

OBSERVATION XCIV.

The manner in which the modern chriſtianized Greeks obſerve the Sunday, derived, moſt probably, from the manner in which their *pagan* anceſtors obſerved their *ſacred days*, may be conſidered as giving a lively explanation of what the *Jewiſh* prophet meant, when he ſaid, "If thou turn away thy foot "from the *Sabbath*, from *doing thy pleaſure* "on my holy day; and call the Sabbath a "delight; the holy of the Lord, honourable; "and ſhalt honour him, not doing thine own

[1] It was, it is probable, for this reaſon that the Jews were wont to chooſe the *ſea-ſhore* for kneeling upon when they prayed, of which we find an inſtance in the Acts of the Apoſtles, ch. 21. 5.

" ways, nor *finding thine own pleaſure*, nor " ſpeaking thine own words : then ſhalt thou " delight thyſelf, &c [1]."

" In the evening," ſays Dr. Chandler, ſpeaking of his viſiting the iſland Tenedos, " this being Sunday and a feſtival, we were " much amuſed with ſeeing the Greeks, who " were *ſinging and dancing*, in ſeveral com- " panies, to muſic, near the town ; while " their women were ſitting in groups on the " roofs of the houſes, which are flat, as " ſpectators, at the ſame time enjoying the " ſoft air and ſerene ſky [2]."

The ancient Ægyptian feſtivals were obſerved, we are told, with proceſſions, with muſic, and other tokens of joy, and we have reaſon to believe the account is true, from what is ſaid in the book of Exodus, of the manner in which the Ægyptianizing Jews obſerved the feſtival of the golden calf: it ſeems they eat and drank, and roſe up to play, Exod. xxxii. 6, which is explained by ver. 18 and 19, which ſpeak of their dancing and ſinging. As the viſible object of their worſhip was in the Ægyptian taſte ; the method of ſolemnizing the feſtival was, without doubt, after their manner alſo.

The Sabbaths of Jehovah were to be obſerved in a very different form. Fires, I have elſewhere ſhown [3], are often but little wanted

[1] Iſ. 58. 13, 14. [2] Travels in Aſia Minor, p. 18.
[3] Obſervations, ch. 3, obſ. 24.

for

for the purpoſe of warming themſelves through the whole winter; they are neceſſary for cooking, but *no fires were to be kindled through their habitations on their Sabbaths*, Exod. xxxv. 3: there was to be no feaſting then. It was to be a time of repoſe, not therefore of *dancing*, which it ſhould ſeem is rather a violent exerciſe in thoſe countries[1].

But this prohibition of the Jewiſh lawgiver, and afterwards of Iſaiah, did not ariſe from a ſullen diſlike of every thing pleaſurable even in religious ſolemnities. In their *feaſt of Tabernacles* they were commanded to *rejoice*, and the injunction was redoubled[2]. They were commanded alſo to rejoice before the Lord in the feaſt of Pentecoſt[3]. Iſaiah ſpeaketh *of a ſong in the night, when a holy ſolemnity was kept, and gladneſs of heart, as when one goeth with a pipe to come into the mountain of the Lord to the mighty one of Iſrael*[4]; and David *danced before the ark of God*, when it was removed from the houſe of Obed-edom to the city of David[5]. But their Sabbaths were to

[1] See Dr. Chandler's Travels, p. 24. "Our janizary, "who was called Barneter Aga, played on a Turkiſh in- "ſtrument like a guittar. Some accompanied him with "their voices, *ſinging loud*. Their favourite ballad con- "tained the praiſes of Stamboul or Conſtantinople. Two, "and ſometimes three or four, *danced* together, keeping "time to a lively tune, until they were almoſt *breathleſs*. "Theſe *extraordinary exertions* were followed with a de- "mand of bac-ſhiſh, a reward or preſent, &c."

[2] Deut. 16. 13, 14, 15. [3] Ver. 10. 11.

[4] Ch. 30. 29. [5] 2 Sam. 6. 14.

be

be obſerved in a more compoſed and ſilent way.

This aroſe then from other cauſes—from a principle of *benevolence*, that the labouring hand, the ſlave, and even the cattle, might not be overborn with inceſſant work [1]—that they might *gather together* for religious purpoſes [2]—that they might have time for *meditation*, and thoſe devotional exerciſes of the heart which are ſo much it's natural conſequence: "*Remember* that thou waſt a ſervant "in the land of Ægypt, and that the Lord "thy God brought thee out thence, through "a mighty hand, and by an out-ſtretched "arm: *therefore the Lord thy God commanded* "*thee to keep the Sabbath-day* [3]." Every one knows how favourable ceſſation from buſineſs and ſolitude are to *meditation*, and it's attendant exerciſes: reading and prayer.

Theſe are *moral* conſiderations, and all of them perfectly agreeable to the Chriſtian diſpenſation, and conſequently it ſhould ſeem, that if we obſerve one day in the week as ſacred, it ſhould be obſerved, *in general*, after the ſame manner—as a time of ceſſation from buſineſs as far as may well be; freedom from company; an attending public worſhip; and the exerciſes of devout retirement. Jewiſh peculiarites *cannot be neceſſary*; but the diſſipation of the Greeks cannot be agreeable to the genius of the Goſpel, which though

[1] Exod. 23. 12. [2] Lev. 23. 3. [3] Deut. 5. 15.

by

by no means moroſe and gloomy, is ſerious and thoughtful [1].

Observation XCV.

The *ſtretching out the hand* towards an object of devotion, or an holy place, was an ancient uſage among Jews and heathens both, and it *continues* in the Eaſt to this time, which continuance I do not remember to have ſeen remarked.

"If," ſays the Pſalmiſt, "we have for-
"gotten the name of our God, or *ſtretched out*
"*our hands to a ſtrange God*: ſhall not God
"ſearch this out," Pſ. xliv. 20, 21. "Ethio-
"pia ſhall ſoon *ſtretch out her hands* unto
"God," Pſ. lxviii. 31. "Hear the voice
"of my ſupplications, when I cry unto thee:
"when *I lift up my hand towards thy holy*
"*oracle*," Pſ. xxviii. 2.

[1] "Work out your own ſalvation with *fear and trem-*
"*bling*", ſays the Apoſtle, Phil. 2. 12; to which may be added, that being "lovers of pleaſures more than lovers of "God; having a form of godlineſs, but denying the power "thereof;" is the deſcription the Apoſtle gives of thoſe that are under the influence of a ſpirit, the reverſe of that of the Goſpel, 2 Tim. 3. 4, 5. Celebrating days devoted to religious exerciſes, after the *manner* the ancient heathens obſerved their feſtivals, by no means agrees with the apoſtolic inſtruction, Rom. 12. 2; as attention, recollection, and withdrawment from wordly cares and converſations, are what the Lord Jeſus enjoins thoſe that hear his word preached, as appear by the parable of the ſower, Matt. 13. 19, 22.

That

That this attitude in prayer has *continued* among the Eaſtern people, appears by the following paſſages from Pitts, in his account of the Religion and Manners of the Mahometans. Speaking of the Algerines throwing wax-candles and pots of oil over board, as a preſent to ſome marabbot, (or Mohammedan ſaint,) Pitts goes on [1], and ſays, "When this is "done, they all together *hold up their hands*, "begging the marabbot's bleſſing, and a "proſperous voyage." This they do *in common*, it ſeems, when in the Straights-mouth [2]; "and if at any time they happen to be in a "very great ſtrait or diſtreſs, as being chaſed, "or in a ſtorm, they will gather money, and "do likewiſe [3]." In the ſame page he tells us the "*marabbots* have generally a little neat "room built over their graves, reſembling in "figure their moſques or churches, which is "very nicely cleaned, and well looked after." And in the ſucceeding page he tells us, "Many "people there are who will ſcarce paſs by "*any of them without lifting up their hands*, "and ſaying ſome ſhort prayer." He mentions the ſame devotion again as practiſed towards a ſaint that lies buried on the ſhore of the Red-Sea, p. 114.

In like manner, he tells us, that at quitting the *Beat*, or holy houſe at Mecca, to which

[1] P. 17, 18.

[2] Where, on the Barbary ſhore, one of theſe marabbots lies intombed. Ib.

[3] P. 18.

they

they make devout pilgrimages, " they *hold up* " *their hands towards the Beat*, making earneſt " petitions; and then keep going backward " till they come to the aboveſaid farewell " gate.—All the way as they retreat, they " continue petitioning, *holding up their hands*, " with their *eyes fixed on the Beat*, 'till they " are out of ſight of it; and ſo go to their " lodgings *weeping*," p. 143, 144.

OBSERVATION XCVI.

The *threſhold* of the palace of a living prince, and the *threſhold* of a dead highly-honoured perſonage, are ſuppoſed to be the places where thoſe that propoſed to do them honour, proſtrated themſelves, touching it with their foreheads in token of *ſolemn reverence*.

For this reaſon it is, I imagine, that the prophet *Ezekiel* calls the ſanctuary the *threſhold of God*, and idolatrous temples, or chapels, (when more than one place were dedicated to the worſhip of diſtinct idols, in one and the ſame building,) their *threſholds*, ch. xliii. 8. " In their ſetting of *their threſh-* " *old* by *my threſholds*, and their poſts by my " poſts [1], and the wall between me and " them," (or, according to the marginal tranſlation, " for there was but a wall be-

[1] Our tranſlation differs from ſome other tranſlations, in making theſe three words *plural*.

" tween

" tween me and them,) " they have even " defiled my holy name by their abominations " that they have committed."

I do not know why elſe that part of their reſpective ſacred edifices ſhould be ſelected from the reſt, and the *threſhold* be particularly mentioned by Ezekiel.

It is certain the *modern Perſians* make the threſhold, in particular, the place where their devotees pay their reverence to their *entombed ſaints*, whom they ſometimes treat, remote as theſe Perſians are from idolatry, with a moſt improper and extravagant veneration. So immediately after the 6th diſtich, inſcribed on the front of the famous and highly honoured ſacred tomb at *Com*, follows this, " Happy and glorious is the believer, who " through reverence ſhall proſtrate himſelf " with his head *on the threſhold* of this gate, " in doing which he will imitate the ſun and " the moon [1]."

In a chapel adjoining to that in which the ſaint lies, in which adjoining chapel one of the late kings of that country has a ſuperb tomb, and is ſuppoſed to lie interred, are ſeven ſacred ſongs, written in large letters of gold, on a blue ground, in ſo many diſtinct panels, written in honour of Haly, Mohammed's ſon-in-law, and the great ſaint of the Perſians, as alſo the anceſtor of that female ſaint that lies entombed here. Among other

[1] Chardin, tome 1, p. 203.

extravagant expreſſions of praiſe, there is this diſtich in the fourth hymn, "The angelic "meſſenger of the truth, Gabriel, *kiſſes every* "*day the threſhold of thy gate*, becauſe it is "the only way to arrive at the throne of "Mohammed[1]."

Some of the living Eaſtern *princes* have been honoured in much the ſame manner, according to d'Herbelot[2].

But this will not explain why *poſts* are mentioned: "Setting of their *threſhold by my* "*threſholds*; and their *poſts by my poſts*." Nor have I met with any account in writers that I have conſulted, *why* theſe are diſtinctly mentioned. I would only remark, that it appears by what is ſaid of Eli[3], that the high-prieſt of God, when placed in a ſituation of honour in the tabernacle, was placed on a ſeat by one of it's poſts: conſequently I have ſometimes thought, that as ſetting their threſholds by the threſholds of God mean, the making chapels or ſanctuaries for their idols, where they were ſolemnly worſhipped, within the precincts of the temple itſelf; ſo ſetting up the *poſts* of idols by thoſe of God may mean, the appearance of the high-prieſts of ſuch idols in ſome part of the temple of Jehovah himſelf, with marks of dignity and authority.

[1] P. 209.

[2] Voy. Biblioth. Orient. art. Moſtadem, ou Moſtazem Billah.

[3] 1 Sam. 1. 9.

I will

I will only add, that as the Jewiſh princes were in like manner placed near a *pillar*, when they appeared in the temple with regal pomp, according to 2 Kings xi. 14; and near the *poſts*, or one of the poſts of one of it's gates, as appears by a paſſage of the prophet Ezekiel [1], the expreſſion may be underſtood to refer to ſuch royal ſeats. But theſe are ſo far from being alledged as deciſive proofs, that they are only mentioned as giving ſome *faint appearance of probability* to ſuch an explanation. And if admitted, it may ſignify the ſetting up a *royal ſeat* in theſe idolatrous ſanctuaries; as there was a ſeat for the prince, when attending the worſhip of Jehovah.

But I ſhould *rather* prefer the firſt of theſe interpretations, and ſuppoſe the poſts complained of, referred to the pomp with which the high-prieſts of their idols appeared in the temple of Jehovah himſelf, whoſe high-prieſt alone ſhould have had that honour.

Observation XCVII.

The Jewiſh high-prieſt deſcribes the ſword of Goliath, which had been laid up in the tabernacle of God, a conſecrated memorial of the remarkable victory gained over that vain-glorious idolater, as *wrapped up in ſome covering:* but when our tranſlators render it a

[1] Ch. 44. 3.

cloth [1], (which ſeems to convey the idea of an ordinary common piece of linen or woollen cloth,) they have ſurely determined what ought to have been left indeterminate, at leaſt; I ſhould even think it moſt probable, that whatever is meant by the covering, it was ſomething *ſtately and magnificent*, according to the modes of that country, and that age.

The covering of the ſword may mean it's *ſcabbard*; but moſt likely is to be underſtood of ſomething in which both ſword and ſcabbard were wrapped up.

Fine *wrought handkerchiefs* are now frequently given to perſons as tokens of reſpect [2], and are ſometimes thrown over other things ſent for preſents in the Eaſt to the great. May we not ſuppoſe ſomething of this kind was the wrapper in which this ſword was placed, preſented by a youth of generoſity and devotion, who had a right to claim the king's daughter in marriage, for the ſervice he had done his country by killing the champion of the Philiſtines [3], and who perhaps did not preſent this monument of his victory, 'till he was in circumſtances to enable him to do it with the requiſite magnificence, if the other part of the ſpoils of Goliath had nothing fit

[1] 1 Sam. 21. 9.

[2] Lady M. W. Montague's Lett. vol. 2, p. 91; again p. 159.

[3] And thus their *ſacred books* are wont to be wrapped up in a rich caſe of brocaded ſilk, or ſome ſuch rich materials, Arab. Nights, vol. 2, N° 64, &c.

for

for that purpoſe? If any part of his dreſs *was* ſufficiently magnificent, it might have appeared, we may believe, to this young Jewiſh hero, the moſt proper thing to wrap up the ſword in [1].

It is certain that embroidery and curious needlework were not unknown to that age and that country: and that ſuch ornamental pieces of work were repoſited in the tabernacle [2]; that the ephod itſelf was of ſomething of the ſame kind [3]; and that ſuch things were given to thoſe that bore a *diſtinguiſhed* part in gaining a victory [4]. It is by no means then improbable, that the covering of the ſword, in which it was wrapped, was ſome beautiful piece of embroidered work.

If the word meant merely the *ſcabbard*, which is not ſo probable, as there were particular words to expreſs that, though there is reaſon to believe the ſword was in ſome ſheath, ſince otherwiſe David could not ſo conveniently have carried it with him; I ſay, if it meant merely the ſcabbard in which it was incloſed, it might notwithſtanding have been of embroidered work.

[1] So a piece of the coat of James IVth of Scotland, ſlain at Flodden-field, appeared, to Catharine of Spain, the nobleſt banner her huſband (Henry the VIIIth) could diſplay in his armies when in France. Burnet's Hiſtory of the Reformation, vol. 3, Rec. N° 2, p. 6.

[2] Exod. 26. 36, 37, ch. 38. 18. [3] Ch. 39. 1, 2, 3, 5. [4] Judges 5. 30.

So Mr. Irwin, in the account of his adventures up the Red-Sea, and through Ægypt, tells us, that among other loſſes he ſuſtained, the new hakem that ſhould have particularly befriended him, beſides other articles, oppreſſively obtained from him *two ſilk tambour waiſtcoats, for the purpoſe, we imagine, of covering his pipes, and the ſcabbards of his ſwords*[1]. They muſt have ſeen ſomething of this ſort, or they would not have entertained an apprehenſion of his putting them to that uſe.

So have I ſeen, in our country, the ſheath of a knife and fork, very curiouſly covered with rich embroidery of ſilk of various colours, and gold or ſilver thread; with ſtrings and taſſels of the ſame materials, for the purpoſe, I apprehend, of hanging it by the ſide.

Observation XCVIII.

The hiſtory of the late Ali Bey affords a lively comment on the ſacred hiſtory of Joſeph, not only as to the circumſtances of his being ſtolen away from his native country; his being ſold for a ſlave; his riſing in the ſtrange land to which he was carried; his being the governor of all Ægypt; but as to the ſending for his father, the *honours* with which he treated him, and the Ægyptians alſo out of conſideration for Joſeph.

[1] P. 240.

The

The particulars I firſt mentioned have been common to many, and ſhall be, therefore, but juſt mentioned; but it may be pleaſing to deſcribe the laſt a little more at large.

At ſeventeen [1] Joſeph was ſtolen away [2] from his native country, being ſeized upon and ſold, by his own brethren, to ſtrangers who carried him into Ægypt: Ali Bey, who was born in the *Leſſer Aſia*, on the coaſt of the *Black-Sea*, in the year 1728, was ſtolen away, as it ſhould ſeem, by ſome of his *own countrymen*, while he was amuſing himſelf with *hunting in one of the woods there*, at the age of thirteen, and was carried into Ægypt [3].

Jacob, who in ancient times loſt his young ſon, was a perſon of conſideration, in the time and place in which he lived, being the grandſon of one who was conſidered as a mighty prince among them [4], and Jacob lived in much the ſame ſtyle in that ſame country, though his being of a different religion from the rulers of the country muſt, without doubt, have diminiſhed his character among them: Ali Bey was the ſon of a *Greek prieſt*, a perſon then of ſome diſtinction, but labouring under the diſadvantage of being of a different religion from that which prevailed there, and had the countenance of the civil magiſtrate, for that was the Mohammedan. But

[1] Gen. 37. 2. [2] Ch. 40. 15.
[3] Hiſt. of the Revolt of Ali Bey, p. 70.
[4] Gen. 23. 6.

conſiderable as the Jewiſh patriarch and the Greek prieſt were, they both had the misfortune to loſe a ſon, ſtolen from them, and each ſold for a *ſlave*.

Both were ſold into the *ſame country*—into Ægypt: both came into the hands of *great people* of that country: and both, by degrees, roſe to ſuch an height as to govern that mighty ſtate—Joſeph as viceroy of Pharaoh king of Ægypt [1]; Ali Bey as *Sheik Bellet* of Ægypt, the firſt of the *Beys* of that country, and indeed head of the Ægyptian republic, as it is called by that author, acknowledging no other ſuperior there than the *Paſha*, the repreſentative of the Turkiſh emperor, and which Paſha is rather the *Sheik Bellet*'s ſuperior in *honour and outward form*, than in *real power*.

But what I would chiefly remark, is the *reſemblance* that may be obſerved as to the honours with which they treated their *fathers*, when in this high ſtate and condition. Here it will be ſufficient to recite the account this writer gives of *Ali Bey*; the conformity will at once appear, and in a very ſtrong light to thoſe that are well acquainted with the book of Geneſis.

Ali, it ſeems, ordered a perſon he had occaſion to ſend to *Conſtantinople*, to tranſact

[1] Pharaoh ſaid to Joſeph, "Thou ſhalt be over my "houſe, and according to thy word ſhall all my people be "ruled: only in the throne will I be greater than thou. "And Pharaoh ſaid unto Joſeph, See, I have ſet thee over "all the land of Ægypt." Gen. 41. 40, 41.

ſome

ſome buſineſs for him in that city, to find out his father when there, and bring him back with him into *Ægypt*. His agent was ſucceſsful, and brought him over; and when *Daout*, (or *David*,) which was the name of that Greek prieſt who was Ali's father, approached *Cairo*, the capital of Ægypt, where the *Sheik Bellet* reſided, Ali went out of the city, with a *numerous retinue*, to meet his father, and as ſoon as he ſaw him, he *fell on his knees*, and kiſſed his father's hand. Proceeding afterwards to his palace, Daout's feet having been waſhed by the domeſtics, "he was led into the *harem*[1], and *Ali Bey* preſented to him the princeſs Mary[2], and her child[3].

The author goes on, "The ceremony being "over, Ali Bey left them, and went to the "*divan*[4], where he received congratulations "from the other Beys, and the Janizar Aga. "The *Paſha himſelf* ſent his *Kiahaya*[5] with "his congratulations, and requeſted to ſee "*Daout*, who was ſoon after *introduced to the* "*Paſha*, and received with great reſpect, as "the father of the *Sheik Bellet*."

I ſhould think every one muſt be ſtruck with the *reſemblance*, and the modern account may ſerve, it may be, to fill up ſome *vacuities* in the Jewiſh hiſtory: May we not believe

[1] Or women's apartment. [2] Ali's principal wife. [3] P. 85, of the Hiſtory of Ali. [4] The aſſembly of Beys, &c, who govern Ægypt, of whom the *Sheik Bellet* is the chief. [5] Lieutenant.

that

that Jacob's feet were magnificently waſhed when brought off his journey? That *Aſenath*, Joſeph's conſort, and her two ſons, Manaſſeh and Ephraim, were preſented to him? That he received the congratulatory compliments of the principal Ægyptians on the occaſion, notwithſtanding the difference of religion between them and Jacob, the Mohammedans of Ægypt being as conceited of the ſuperiority of their religion to that of the Greek church, as the worſhippers of the ancient Ægyptian idols could be of the preference due to their religion, when compared with the ſimple unadorned religion of Jacob, whoſe family were, we know, an *abomination* to the *Ægyptians*[1]? It is certain that *Jacob* was preſented to *Pharaoh*, as *Daout* was to the *Paſha*, and received with as much reſpect, at leaſt, ſince *Jacob* bleſſed the Ægyptian prince[2]. Nor, probably, was Joſeph, the ancient *Sheik Bellet* of Ægypt, unattended when he went to meet his father, though the ſacred hiſtorian ſimply ſays, "that "Joſeph made ready his chariot, and went "up to meet Iſrael his father, to *Goſhen*, and "preſented himſelf to him[3]." As *Ali* went out to meet his father with a great and pompous attendance, we may believe *Joſeph* paid *Jacob* this honour in his life-time, as we are expreſsly told he did at his death: "And "*Joſeph* went up to bury his father; and "with him went up all the ſervants of Pha-

[1] Gen. 46. 34. [2] Ch. 47. 7—10. [3] Ch. 46. 29.

"raoh,

" raoh, the elders of his houſe, and all the " elders of the land of Ægypt [1]."

Striking, however, as the reſemblance was in many reſpects, in ſome points there was a great difference: *Ali Bey*, either by compulſion, or perſuaſion, or a *mixture* of both, renounced the Chriſtian religion, in which he was educated; Joſeph continued firm in that of the Patriarchs: *Jacob* continued in Ægypt to the time of his death; but Daout would not ſtay there, but returned into his own country: Joſeph died in Ægypt in great honour; while Ali experienced a miſerable reverſe, dying in Ægypt, but in priſon, of the wounds which he received in the fatal battle that overwhelmed him. But there are ſo many particulars in which there is an agreement, that the comparing them together gives a very ſenſible pleaſure to me, and perhaps may to ſome of my Readers, as there is a very ſtrong reſemblance between the *honours* paid by theſe eminent young perſonages to their aged parents, and on their account by the Ægyptians and the great men of that country.

Observation XCIX.

Among us, here in Europe, the diſtinction between honorary and pecuniary rewards is ſo great, that we oftentimes can hardly think

[1] Gen. 50. 7.

of

of jumbling them together as an acknowledgment of public ſervices; and the ſame perſon that would receive the firſt with emotions of great pleaſure, would think himſelf affronted by one of a pecuniary kind: but it is otherwiſe in the Eaſt, and it was ſo anciently.

De Tott did many great ſervices to the Turkiſh empire, in the time of their late war with Ruſſia, and the Turks were diſpoſed to acknowledge them by marks of honour. "His highneſs, ſaid the firſt miniſter," ſpeaking of the Grand Seignior, "has ordered me "to beſtow on you this public mark of his "eſteem, and, at the ſame time, made a ſign "to the maſter of the ceremonies to inveſt "me with the *peliſſe*[1]; while the haſnadar[2] "preſented me with a *purſe of* 200 *ſequins*[3]."

The lively French officer was hurt by the offer of the *ſequins*. "I directly turned to-"wards thoſe who had accompanied me, and "ſhewing them my *peliſſe*, I have received, "ſaid I, with gratitude, this proof of the "Grand Seignior's favour; do *you* return "thanks to the Viſir *for this purſe*; it is his "gift.

[1] Which robe was richly ermined, according to the preceding page.

[2] Or Treaſurer.

[3] Mem. tome 3, p. 127. A ſequin, according to p. 110, is a gold coin of different values: that moſt in uſe is worth 5 s. 10 d. of our money, conſequently 200 ſequins of this ſort were equal to 58 l. 6 s. 8 d. or ſomething more than 55 guineas.

"This

" This expedient, which I preferred to a " diſcuſſion of our different cuſtoms, was a " ſufficient leſſon to the Viſir, at the ſame " time that it diſengaged me from the em- " barraſſment of *Oriental politeneſs.*"

He then in a note adds, " This Turkiſh " cuſtom of giving money occaſioned the " greateſt mortification to M. de Bonneval, " that a man, like him, could receive. The " ambaſſador extraordinary, from the empe- " ror, who in the Auſtrian army had been " in an inferior ſtation to the refugee, dined, " as is cuſtomary, with the Viſir. The " Porte had choſen Kiathana [1] for the place " of this entertainment. M. de Bonneval " had orders to repair thither with the corps " of bombardiers, of which he was com- " mander. When the exerciſe was over, he " was ſent for by the Viſir, who gave him " *an handful of ſequins*, which his ſituation " obliged him to accept, with ſubmiſſion."

Juſt thus we find *Joab* would have rewarded an Iſraelitiſh ſoldier of his army, in the days of King David, who ſaw Abſalom hanging in a tree: " Why didſt thou not " ſmite him there to the ground, and I " would have given thee *ten ſhekels of ſilver*, " and a *girdle?*" 2 Sam. xviii. 11. The *girdle* would have been an honorary reward, like de Tott's *ermined veſt*; the ten ſhekels (or half-crowns) would have been a pecu-

[1] A place in the outſkirts of Conſtantinople.

niary

niary recompenſe, like the 200 ſequins de Tott diſdained to receive.

I may add, that as a furred robe, in general, is no diſtinguiſhing badge of dignity, for it may be worn by wealthy people in private life, who can bear the expence; ſo there is no ground to ſuppoſe, Joab's giving a girdle to that ſoldier would have been conferring ſome military honour, ſomewhat like knighting him, as, if I miſremember not, ſome have imagined: it would have been *ſimply a valuable preſent*, and enabling him in after-time to appear with ſuch a girdle as the rich wore, inſtead of the girdle of a peaſant, but united with the conſciouſneſs and the reputation of it's being acquired by doing ſome public ſervice, and not the mere effect of being deſcended from a wealthy family.

The apparatus ſome of the Eaſtern people make uſe of to gird themſelves with is very mean. The common Arabs, according to de la Roque, uſe a *girt* adorned with leather; and their women make uſe of a *cord*, or *ſtrip of cloth*: but ſome of the Arab girdles are very rich, according to this writer[1]. The girdle Joab propoſed to give, was doubtleſs deſigned by him to be underſtood to be one of ſuch value, as to be anſwerable to the ſuppoſed importance of the ſervice he wiſhed the man had performed, as well as his own dignity.

[1] Voy. dans la Pal. ch. 16, p. 211, &c.

So Symon Simeonis, an Iriſh traveller to the Holy-Land, in the year 1322, tells us, *that the Saracens of Ægypt rarely, if ever, girded themſelves with any thing but a towel, on which they kneeled to ſay their prayers, except their people of figure, who wore girdles like thoſe of ladies, very broad, all of ſilk, and very richly adorned with ſilver and gold, in which they extremely pride themſelves*[1].

I cannot well finiſh this article without remarking, from what the French baron ſays concerning himſelf, what ſtrong diſagreeable impreſſions, of an erroneous kind, may be made upon the mind of an European at the offering ſome of the Aſiatic preſents, which are not only not affronting in their views, but deſigned to do thoſe honour to whom they are preſented, ſince de Tott could not get the better of it, though he perfectly knew the innocency of the intention, and had reſided long enough, one would have thought, in the country, to have deſtroyed the impreſſion. Is it any wonder then, that St. Jerome, as well as ſome modern readers, have found themſelves diſguſted at the propoſal of Saul's ſervant, to preſent the fourth part of a ſhekel of ſilver to Samuel the prophet, and

[1] Itin. p. 29. Saraceni autem raro vel nunquam cinguntur niſi tualia, quam cum oratum vadunt coram ſe extendunt, exceptis nobilibus et equitibus, qui cingulis cinguntur ad dominarum modum, latis et de ſerico totaliter factis, auro et argento nobiliſſime ornatis, in quibus ſumme gloriantur.

the

the judge of Iſrael, when they deſigned waiting upon him to beg ſome direction, of which I have given an account in a preceding volume [1]?

Observation C.

I do not know that any method can be taken, to repreſs that *petulant delicacy* with regard to Eaſtern gifts, which the Baron de Tott expreſſed in the paſſage cited in the laſt article, where he gives us an account of his receiving the robe with gratitude, but rejected the 200 ſequins, in ſuch a manner as might teach the Vizir no more to offer him ſuch an affront; as well as to correct the unhappy repreſentations perſons have been ready to make, of ſome of the preſents mentioned in Scripture, than to compare them with ſome things of the like kind in *former ages* in our own country. Such a compariſon may be uſeful to perſuade us to abate ſomewhat of that petulance, and not to pretend to put that conſtruction on the managements of *other countries*, or *other times*, which is formed merely on our own uſages.

We are ready decidedly to condemn the giving *ſmall ſums of money* to great perſonages by way of preſent, or things of *little value*. We conſider ſuch managements as affronting;

[1] Vol. 2, ch. 6, obſ. 1.

they

they were consistent with respect, even the deepest respect, in other countries, and in our own too, in former times.

I would begin with what passed in *Ireland*, a part of our own country, some centuries backward. The *Countess of Moira*, in a paper published in the 7th vol. of the Archæologia, (or the Transactions of the Antiquarian Society,) tells us, that when the *monarch of Ireland*[1] called the *king of Ulster* to the field, or to a public assembly, he gave him 10 ships, 11 cups, (whether of silver or of wood we are not told,) 50 horses, 50 swords, 50 large robes, 50 coats of mail, 50 mantles, 50 *knives*, 10 greyhounds, 20 *handfuls* of *leeks*, and 20 *swan eggs*, p. 100, note. The ships, the swords, the coats of mail, &c, we would readily admit were proper presents from the monarch to a subordinate prince and ally, but is there any thing more laughable in any of the Eastern presents than the 20 handfuls of *leeks*, to which perhaps may be added the twenty *swan's eggs*?

But Ireland may be imagined to have been much more uncivilized than England; let us then run over the list Hume has given us in his History of England, from the History of the Exchequer by Madox, which I had an

[1] For they had several kingdoms then in Ireland, as we had seven in England in the time of the Saxons, one king being chosen as chief over the rest, called the *monarch*, as was the usage among the Saxons of England.

opportunity of conſulting, as to moſt of the articles, and found Hume's account juſt. There, among other things, we ſhall find 3 *Flemiſh caps*; 2 robes of *good green*[1]; the promiſe of as many *lampreys* as a man could get[2]; 10 marks and 3 hawks[3]; 10 bulls and 10 cows[4]; 200 hens by a good woman to have acceſs to her huſband who was in confinement. How deſpicable in our eyes! Hume alſo mentions an 100 ſhillings; 10 dogs; 20 lampreys; and 20 ſhads; and that the catalogue might be enlarged.

But theſe things were many ages ago. Let us come nearer our own times. Queen Elizabeth was indiſputably a *great princeſs*, and affected *great magnificence*, yet we find her receiving ſums of money, and ſo low as 10 pounds for new-years gifts; and from ſome people trinkets, and other trifles. One preſented her with a pot of green ginger, and another of orange-flowers, a ſecond with a marchpane, and a third with a pye oringed[5]. To which may be added, that a gentleman has aſſured me, that there is a ſtory in the beginning of the Sidney papers, of Queen Elizabeth's putting into her pocket after dinner, at a place where ſhe was viſiting, *an agate-handled knife and fork*, (after having had many things given her before during her viſit,) which pock-

[1] Hiſtory of the Exchequer, p. 332. [2] P. 333.
[3] P. 329. [4] P. 319. [5] Archæol. vol. 1, p. 10.

eting

eting the knife and fork was thought an *especial mark of her graciousness.*

Shall we not, after this, be disposed to make great allowances for some of the gifts mentioned by travellers into the East, and particularly for some found in the sacred history? The usages of other countries, and former times, must be expected greatly to differ from those of our own.

The reflexion Mr. Hume makes, on that list of presents to our ancient princes, is extremely sensible; and as coming from one that was by no means prejudiced in favour of the Scripture, account of persons and things, deserves the more notice. It is as followeth. "It appears that the ancient kings of England put themselves entirely on the foot "of the barbarous *Eastern princes*, whom no "man must approach *without a present*, who "sell all their good offices, and who intrude "themselves into every business, that they "may have a pretence for extorting money[1]."

He afterwards added: "It will however "be just to remark, that the same ridiculous "practices and dangerous abuses prevailed "in Normandy, and probably in all the "other states of Europe. England was not "in this respect more barbarous than it's "neighbours[2]."

[1] Vol. 2, p. 131. [2] P. 134, 135.

Observation CI.

When the wiſe ſon of *Sirach* ſuppoſes, that the contumelious refuſing to make a friendly exchange of preſents with other people, is a juſt ground of ſhame, he ſeems to refer to that mutual accepting and offering preſents which is now ſo common in theſe countries, and probably was ſo anciently, and which is eſteemed ſuch an eſſential part of friendlineſs of temper. "Be aſhamed—of ſcorning to give "and take."

A mutual exchange of kind offices, and even of little *preſents*, is among us conſidered as an amiableneſs, and the contrary as an hoggiſhneſs that one ought to be aſhamed of; but theſe feelings appear to be much more lively in the Eaſtern world, and it ſhould ſeem were ſo when the book entitled Eccleſiaſticus was written.

Eſpecially if we conſider this book as drawn up in *Ægypt*[1], and attend to *Maillet*'s account of the uſe of preſents in that country. "There is no nation in the world, where "preſents are more uſed than in this, eſpe- "cially on occaſion of *death* or *marriages*.... "It is practiſed in the marriages of *Chriſtians* "as well as of *Jews*, upon going in *pilgrim-* "*age to Jeruſalem*, or to *Mecca*, and more

[1] See the prologue of the Wiſdom of Jeſus the ſon of Sirach.

"particularly

" particularly on a *return* from thence. It is " farther practiſed at the time of the *baptiſm* " of Chriſtians, and of the *circumciſion* of the " Turks, which are the principal ceremonies " of the two religions. It is true, that there " is no diſhonour attends the receiving theſe " preſents, for a return never fails of being " made on the like occaſions. Finally, it is " above all made uſe of at the times of *viſit-* " *ing* each other, which is very frequently " in the courſe of the year, and which are " always preceded by preſents of *fowls*, *ſheep*, " *rice*, *coffee*, and *other things* of the like " nature [1]."

This laſt article is very different from the uſages that obtain in Europe, but ſhows their great uſe in the intercourſes of ſocial life in Ægypt.

In his laſt letter [2] he takes notice of the preſents made to the conductor of the pilgrims going to Mecca, and ſays, that during his continuance at Cairo, after his entering upon his office in form, " there are none of " his friends, none of the rich men, or peo- " ple of conſideration at Cairo, but what " make him a preſent of *eatables*, that may " be of uſe to him in his journey; ſo that " he has no occaſion to be at much expence " in providing for what may be wanting in " the deſert. However this is only advanc-

[1] Deſcript. de l'Egypte, let. 11, p. 137.
[2] Let. dern. p. 227.

" ing ſums of money, which he takes care " to repay at his return. Accordingly, that " he may not be duped by this intereſted kind " of generoſity, he keeps an exact regiſter of " all the preſents that have been made him, " that he may make a return preciſely of the " ſame value, and no more, to thoſe from " whom he received them."

It is certain that there can be little virtue in *ſuch* an intercourſe, however it may be cuſtomary, and therefore hardly worthy of the notice of this *very moral* Jewiſh writer. I would therefore ſet down the following paragraph, which it is to be imagined better coincides with what the *ſon of Sirach* had in view. " It muſt however be acknowledged " that the *Turks* and the Arabs are very li- " beral on theſe occaſions, and that they in- " ſpire them to act in a *very noble and gene- " rous manner*, which appears not to have " the leaſt of that ſordid intereſtedneſs with " which they are juſtly reproachable in every " thing elſe. It is ſufficient to be merely " the neighbour of one that is going in pil- " grimage to Mecca, to engage him to ſend a " preſent, as ſoon as he is told of it. It is " true alſo, that this preſent never fails of " having an equivalent return made, if the " perſon ſurvives the journey, and his cir- " cumſtances will admit of it. But if he " finds himſelf in ſuch a ſtate as not to be " well able to do it, the *leaſt trifle*, if not " worth three pence, will be received with

" pleaſure,

" pleaſure, and they are perfectly ſatisfied " with the ſmalleſt token of gratitude and re- " membrance." This enables us very perfectly to apprehend the thought of this paſſage of Eccleſiaſticus : a readineſs to receive every token of reſpect that appears to come from the heart, and to make all the return true gratitude mingled with diſcretion will admit of.

The cuſtom alſo at firſt might, and probably did ariſe from beneficence, though in time it might become little better than traffick.

Observation CII.

Biddulph, the chaplain to the Engliſh factory at Aleppo in the reign of Queen Elizabeth, was greatly ſurpriſed at obſerving, that the women in the Holy-Land uſed inſtruments of muſic in their lamentations, and that before the melancholy event happened to which their wailing referred[1]; he would have been equally ſurpriſed, I imagine, if he had met the companions of the daughter of Jephthah, while ſhe wandered up and down the mountains *bewailing her virginity*.

" While I was at [2] *Saphetta*," ſays this traveller, " many Turks departed from thence

[1] Collection of Voyages and Travels from the Earl of Oxford's Library, vol. 1, p. 814. [2] Saphet in Galilee.

" towards *Mecca* in Arabia. And the ſame
" morning they went, we ſaw many women
" playing with timbrels as they went along
" the ſtreets, who made a yelling or ſhriek-
" ing noiſe as if they cried. We aſked what
" they meant in ſo doing? It was anſwered
" us, that they mourned for the departure of
" their huſbands, who were gone that morn-
" ing on pilgrimage to *Mecca*, and they feared
" that they ſhould never ſee them again, be-
" cauſe it was a long way, and dangerous,
" and many died there every year. It ſeemed
" ſtrange to us, that they ſhould mourn with
" muſic about the ſtreets, for muſic is uſed
" in other places *at times of mirth*, and not
" at times of mourning [1]."

The circumſtances were conſiderably alike, though not exactly *ſimilar*.—The female relations and friends, in both caſes, lamented thoſe that were dear to them, though not *at that time* dead, yet ſuppoſed to be in great danger of *death*; but the bewailing the daughter of Jephthah muſt be ſuppoſed to have been much the more bitter, as her danger muſt have been apprehended to have been greater than that of the people of Saphetta, that had to travel through the deſerts of Arabia, for many of thoſe pilgrims return. Both aroſe from *religious* conſiderations; but ill-directed in both caſes. In both, it ſhould ſeem, they

[1] This gentleman ſeems to have forgotten the manner in which the daughter of *Jairus* was lamented, Matt. 9. 23.

were

were lamented in melancholy *proceſſions*, and with *mournful muſic*.

Observation CIII.

The ancient Greeks, we are told[1], uſed to place their dead *near the doors of their houſes*, and to attend them there *with mourning*: the ſame cuſtom ſtill continues among the Greeks; and might, perhaps, obtain among the *ancient Jews*.

Dr. Richard Chandler obſerved the continuance of this cuſtom among the people of the firſt nation, when he was lately travelling in Greece. A woman was ſitting, he tells us, at *Megara*, "with the *door of her* "*cottage open*, lamenting her dead huſband "aloud[2]." And again he tells us, that when he was at *Zante*, he ſaw "a woman in an "houſe, *with the door open*, bewailing her "little ſon, whoſe body lay by her, dreſſed, "the hair powdered, the face painted and "bedecked with leaf-gold[3]."

The decorating *the forehead and the cheeks* of a Grecian *bride* with leaf-gold, which he mentions p. 135, appears to us odd; the adorning a corpſe after this manner may appear more ſtrange: nor do I recollect any alluſion to this cuſtom among the Jews in the Old

[1] Potter's Antiq. book 4, ch. 3.
[2] Travels in Greece, p. 195. [3] P. 300.

Teſtament;

Teſtament; but as the *weeping for Tammuz* is deſcribed by the prophet Ezekiel [1], as performed *near a door* of the Temple, perhaps with a view to the cuſtom of mourning near the door among the *Syrians*, as well as the Greeks; ſo Abraham's *coming to mourn for Sarah, and to weep for her*, (Gen. xxiii. 2,) ſeems to mean his coming from his own tent, and ſeating himſelf on the ground *near the door of hers*, where her corpſe was placed, in order to the performing thoſe public ſolemn rites of mourning, which decency, as well as affection, led him to. A paper in the 5th volume of the Archæologia, relating to patriarchal cuſtoms, takes ſome notice of this circumſtance, but without obſerving that it ſeems to be an early rite of mourning, which *continuing* among the Greeks, remains among their deſcendants to this very time.

When Dorcas, the good woman of Joppa, died, ſhe indeed, after having been waſhed, was placed, we are told, in an upper room [2], conſequently in a private and retired apartment; but it is to be remembered they did not ſuppoſe her irrecoverably gone, ſince they ſent to St. Peter, under the hope that he might, as he afterwards actually did, raiſe her up to life. In ſuch a ſtate, it would not have agreed with their other management, to place her at the door of the houſe to bewail her death, who they hoped, by a ſpeedy re-

[1] Ch. 8. 14. [2] Acts 9. 37.

ſurrection,

ſurrection, would ſoon again appear in the land of the living. This placing her then in an upper chamber is no objection to the ſuppoſing the people of Syria placed their dead, for the bewailing them, near the doors of their houſes, as the Grecians did, and now do.

Perhaps the mourning of Iſrael *at the door of each of their tents*, in the Wilderneſs, which ſo much diſpleaſed Moſes [1], was a bewailing their relations, as if actually dead, which they might apprehend would be the ſure conſequence of their wandering there without any ſupport but manna, but it is by no means a deciſive proof.

Observation CIV.

The cutting off the hair *in mourning for the dead*, is an *Eaſtern*, as well as a *Grecian* cuſtom; and appears to have obtained in the Eaſt in the prophetic times, as well as in later ages.

That it was practiſed among the *Arabs*, in the 7th century, appears by a paſſage of d'Herbelot. Khaled ben Valid, ben Mogaïrah, who was one of the braveſt of the Arabs in the time of Mohammed, and ſurnamed by him, (after Khaled had embraced the new religion he introduced into the world,)

[1] Numb. 11. 10.

the *Sword of God*, died, it ſeems, under the khalifate of Omar, in the city of Emeſſa in Syria, and he adds, that there was not a female of the houſe of Mogaïrah, (who was his grandfather,) either matron or maiden, who cauſed not her hair to be cut off *at his burial* [1].

How the hair that was cut off was diſpoſed of doth not appear in d'Herbelot. Among the ancient *Greeks*, it was ſometimes laid *upon the dead body*; ſometimes caſt *into the funeral pile*; ſometimes placed *upon the grave* [2]. Under this variation of management among the Greeks, it would have been an agreeable additional circumſtance to have been told, how the females of the houſe of Mogaïrah diſpoſed of *their* hair.

We are equally ignorant of the manner in which the ancient Jews diſpoſed of their's, when they cut it off in bewailing the dead. But that they cut it off, upon ſuch occaſions, is evident from a paſſage of the prophet *Jeremiah*, ch. xvi. 6. "Both the great and the "ſmall ſhall *die* in this land: they ſhall not "be buried, neither ſhall [3] *men* lament for

[1] Biblioth. Orient. p. 984.

[2] Potter's Antiq. of Greece, book 4, chap. 5.

[3] It ſhould rather have been tranſlated, Neither ſhall *they* lament for them. The word *men* is not in the original; the verb is in the third perſon plural, with the maſculine termination indeed, but as to what follows, it doth not appear which ſex it was that cut themſelves, or made themſelves bald, though both might, in general, lament.

"them,

" them, nor cut themſelves, nor *make them-*
" *ſelves bald for them.*"

The words do not ſeem determinately to mean, that thoſe of the *male ſex* only were wont to cut themſelves, or make themſelves bald for the dead; but that there ſhould be no cutting of the fleſh made at all for them, no baldneſs, leaving it uncertain which *ſex* had been wont to make uſe of theſe rites of mourning, who ſhould then omit them. So the interlinear tranſlation of *Montanus* underſtands the words.

Both practices ſeem to have been forbidden by the law of Moſes [1]; the ſoft and impreſſible temper of the *female ſex* might, it may be imagined, engage them ſooner to deviate from the precept, than the firmer diſpoſition of the other. So here we ſee they were the *females* of the family of Mogaïrah that cut off their hair on the burial of Khaled: not a word of the men.

And accordingly we find, among the modern Mohammedans, the *outward* expreſſions at leaſt of mourning are much ſtronger among the women than the men: The neareſt male relations, Dr. Ruſſell tells us [2], deſcribing their way of carrying a corpſe to be buried, immediately follow it, " and the *women* cloſe
" the proceſſion *with dreadful ſhrieks*, while
" the men all the way are ſinging prayers out
" of the Koran.—The *women* go to the tomb

[1] Deut. 14. 1. [2] Deſcript. of Aleppo, p. 116, 118.

" every

" every Monday or Thurſday, and carry " ſome flowers or green leaves to dreſs it " with. *They* make a great ſhow of grief, " often expoſtulating heavily with the dead " perſon, " Why he ſhould leave them, when " they had done every thing in their power " to make life agreeable to him?" This, " however, *by the men* is looked upon as a " kind of impiety; and, if overheard, they " are *chid ſeverely for it:* and I muſt ſay the " *men* generally ſet them a good example in " this reſpect, by a patient acquieſcence in " the loſs of their neareſt relations, and in- " deed ſhew a *firm and ſteady fortitude* under " every other kind of misfortune."

OBSERVATION CV.

One of the rites of mourning for the dead, among the Jews of Barbary, mentioned by Dean Addiſon in his account of that people, ſeems to be a very odd one, yet is unqueſtionably a cuſtom of very ancient date among them: what I mean is the *muffling up the jaws*, after the ſame manner as the lower part of the face of a corpſe is bound up.

" They return from the grave," ſays the Dean, " to the houſe of the deceaſed, where " one, who as chief mourner receives them, " with his jaws tied up with a linen cloth, " *after the ſame manner that they bind up the* " *dead.* And by this the mourner is ſaid to

" teſtify

" teſtify that he was ready to die with his " friend. And thus muffled the mourner " goes for *ſeven* days; during which time " the reſt of his friends come twice every " twenty-four hours to pray with him [1]."

As the mourning for ſeven days was a cuſtom of remote antiquity; ſo it ſhould ſeem was this *muffling the mouth* in their mourning for the dead. Thus Ezekiel, when his wife died, and he was commanded to abſtain from the *uſual forms of mourning*, was not *to cover his lips*: " Forbear to cry, make no mourn- " ing for the dead, bind the tire of thine " head upon thee, and put on thy ſhoes upon " thy feet, and *cover not thy lips*, and eat " not the bread of men," Ezek. xxiv. 17 [2].

The preſent mode among the Jews of Barbary *certainly* explains what is meant by covering the lips, or the mouth, in Ezekiel, whether the interpretation put upon the practice by the Dean, be right, or not—it's being deſigned as a teſtimony, that the party ſo muffled up was *ready to die with his friend*.

The ſame rite was to be made uſe of by the leper, when pronounced ſuch by the Jewiſh prieſt, Lev. xiii. 45. And the *leper* in whom " the plague is, his clothes ſhall be rent, and " his head bare, and he ſhall put a *covering* " *upon his upper lip*, and ſhall cry, Unclean, " unclean." It is no wonder he was to be muffled up *like a corpſe*, for he was *unclean as*

[1] P. 218, 219.

[2] See alſo ver. 22, 23.

a corpſe,

a corpſe, and was conſidered as a perſon *half dead*. So when Aaron interceded for his ſiſter Miriam, who was ſtruck with the leproſy, he ſaid, "Let her not be as one dead; of whom "the fleſh is half conſumed, when he com-"eth out of his mother's womb [1]."

Whether this mode of mourning was dropped in the country where the Septuagint Interpreters of the Old Teſtament lived, or not, may be uncertain; but they have dropped this circumſtance of Jewiſh mourning out of their tranſlation: making the clauſe ſignify, not the covering the lips of the mourner, but the mourner's being comforted by the lips of others.

Observation CVI.

Addiſon's account of the modern mourning of the Jews of Barbary, mentions another *point of reſemblance*, between their mourning in late times and that practiſed in the days of Ezekiel.

In Barbary "the relations of the deceaſed,

[1] Numb. 12. 12. It was extremely natural to expreſs the putrefaction of the body, ſmitten with the leproſy, rather by the corruption that had taken place in a ſtill-born child, dead a conſiderable time; than by that of a corpſe kept long unburied, or viſited after having laid long in the earth: for the firſt they muſt frequently have ſeen; but as to the two laſt, they buried immediately, and for fear of defilement, according to their law, would not eaſily be induced to take up a body that had been buried any time.

"for

" for ſeven days after the interment, ſtir not " abroad; or if by ſome extraordinary occa- " ſion they are forced to go out of doors, " it is *without ſhoes*; which is a token with " them, that they have loſt a dear friend [1]."

The Reader will recollect, when the prophet Ezekiel was commanded to abſtain from the rites of mourning, he was ordered to put his *ſhoes on his feet*.

It is ſuppoſed in Ezekiel, that they went bare-headed, as well as with bare feet, in their mourning, but the Dean has ſaid nothink upon that head in his account; I would however take a little notice of it, as it ſhould ſeem that the cuſtom of the country in which the prophet reſided, in the time of the captivity, differed from that of the country where the Seventy Interpreters dwelt. For the prophet, according to our tranſlation, was to bind *that tire of his head upon him*, which, it ſeems, they wore in common, or in times of proſperity and conſolation; whereas the Seventy explain the order as ſignifying he *ſhould wear*, as uſual, *the hair of his head pleaſingly adjuſted*, without any other covering of the head. The cuſtom of their country too ſeems to have differed from that of Job's, for he *ſhaved his head*, when he mourned the loſs of his children [2], the conſummation, as

[1] P. 218.

[2] Job. 1. 20. *Then* Job aroſe, and rent his mantle, and *ſhaved his head*, and fell down upon the ground, and worſhipped.

he might then apprehend, of his afflictions; whereas the Seventy Interpreters ſuppoſed in mourning they *wore their hair*, only in a rough entangled ſtate, Ουκ εσαι το τριχωμα σε συμπεπλεγμενον επι σε, ver. 17, that is, "Thy hair "ſhall not be plaited on thee."

Turbants are now, though with ſome variety in their forms [1], worn very generally in the Eaſt. When that mode began it may be difficult preciſely to ſay, but they ſeem to have been in uſe as early as the days of Ezekiel, in *ſome* of the Eaſtern countries, and the putting on the tire of his head means, I ſhould ſuppoſe, putting on his turbant, inſtead of going bare-headed like a mourner.

To ſum up the whole of what I have been ſaying upon this ſubject, in few words: In the age and country of Job, they ſeem in common to have worn ſimply their hair without any other covering on their heads; and when they mourned, to have ſhaved it off. The *Greeks* did the ſame. In the age and country in which Ezekiel lived, when he received this order, the head ſeems to have been always ſhaved, but covered in times of eaſe and ſatisfaction with a turbant, or ſomething of

[1] They all are formed of a cap of different ſhapes and colours, worn on the crown of the head, ſurrounded at the edge with a long narrow ſtrip of ſilk or linen of different colours, and artfully wrapped about in different forms of convolution, according to the different nations, religions, profeſſions, offices, and claſſes in life, to which the wearers reſpectively belong.

that

that kind; which was taken off in times of mourning, and the head left as bare as that of Job. In the age and country in which the Seventy Interpreters lived, it ſhould ſeem, that the head was not ſhaved at all, but the hair worn in a more ornamental and pleaſing manner in common; and left to grow at length, uncombed, and in a very diſordered ſtate, in a time of mourning.

Anſwerable to this, if theſe Interpreters lived in Ægypt, I have ſomewhere read, though I cannot now point out the paſſage, that the ſkull of a Perſian could be diſtinguiſhed from that of an Ægyptian, in a generation or two after the time of the prophet Ezekiel, by their different thickneſſes, or degrees of hardneſs, ariſing from one nation's going bare-headed, and the other with a thick covering on the head. So thick indeed, that Sir John Chardin informs us, in the French edition of his Travels, that a modern Perſian turbant weighs twelve or fifteen pounds [1]. The lighteſt half as much.

This is one circumſtance out of many, which ſhow the great freedom of that tranſlation, which however has this agreeableneſs attending it, that it gives us an account of ſome circumſtances, relating to the ancient Ægyptians, which might elſe have been loſt; and alſo ſometimes determines the meaning

[1] Tome 2, p. 51. He explains in the ſame page what occaſions their being ſo heavy.

of an Hebrew expreſſion, which otherwiſe would have been very dubious.

The whole of the divine order on this occaſion to Ezekiel ſeems to be this, *Thou ſhalt not cry out with the ſame* vehement noiſes *as are uſual among the mourners of thy country* [1]; *thou ſhalt not weep* with bitter ſobbings; *thou ſhalt not even ſuffer* tears at all to appear. *On the contrary, be ſilent, and aſſume none of the common forms of mourning: put on thy* turbant *as uſual*; *thy* ſhoes *on thy feet*; muffle not *up the lower part of thy face*; *and eat not the* bread of conſolation, *wont to be prepared by the* humane, *and ſent to thoſe in deep affliction.*

Observation CVII.

It is not only a difficulty to a *common reader*, but the *learned* themſelves ſeem to be perplexed about the meaning of that prohibition of the law of Moſes, contained in the latter part of the firſt verſe of the 14th of Deuteronomy, "Ye ſhall not cut yourſelves, nor "make *any baldneſs between your eyes* for the "dead;" but it ſeems to be clearly explained by a paſſage of *Chardin*, as to it's *expreſſing ſorrow*, though it is probable the *idolatrouſ-*

[1] As was done by the ancient people that ſaw the foundations of the ſecond temple laid, and recollected the ſplendor of the firſt, Ezra 3. 12.

neſs

neſs of the practice may, at this diſtance of time, be irrecoverably loſt in oblivion.

Sir John tells us[1], "that black hair is "moſt eſteemed among the *Perſians*, as well "on the head, as on the eye-brows, and in "the beard. That the largeſt and thickeſt "eye-brows are the moſt beautiful, eſpecially "when they are of ſuch a ſize as to *touch one* "*another*. The Arab women have the moſt "beautiful eye-brows of this ſort. The "Perſian women, when they have them "not of this colour, tinge them, and rub "them with black to make them the lar-"ger. They alſo make, in the lower part of "the forehead, a little below the eye-brows, "a black ſpot, in form of a lozenge, not "quite ſo large as the nail of the little fin-"ger," which, it ſhould ſeem, by a ſubſequent expreſſion, is not of a laſting nature, but quickly wears off.

Theſe notions of beauty, if I am not much miſtaken, differ very much from thoſe of the ladies of *Europe*. None of them, I think, are fond of having their eye-brows meet; but on the contrary take pains to keep the ſeparation between them very diſtinct.

But if the Eaſtern people are of a different opinion, it is not at all ſurpriſing, that at the ſame time that they laid aſide the hair of their heads, with their more artificial ornaments, in a time of mourning, they

[1] Tome 2, p. 52, 53.

ſhould make a ſpace *bald between their eyes* too, *ſince* it was their pride to have them meet when in a joyful ſtate, and even to join them with a black periſhable ſpot, rather than have any interruption appear between the eye-brows.

But as the ſacred writers admitted the making their heads bald in mourning, while Moſes forbids not only idolatrous cuttings of the fleſh, but this making the ſpace bald between the eye-brows, it ſhould ſeem there was ſomething of idolatrouſneſs in this too, as well as in thoſe cuttings, though it is not eaſily made out.

After this circumſtance, relating to Eaſtern beauty, is known, the *addition* to Biſhop Patrick's account of the heathens being wont to *ſhave the eye-brows*, in times of mourning, will, I preſume, give no pleaſure: "Or," ſays this worthy writer, "(which ſome think "is the meaning of *between the eyes*) the "hair in the fore-part of their head, or near "the temples, as R. *Solomon* interprets it. "Which ſeems to be the meaning of the "*Hieruſalem Targum*, which tranſlates it, Ye "ſhall not make any baldneſs *in the houſe of* "*your countenance*[1]."

[1] Upon the place.

OBSERVATION CVIII.

Having occaſion lately to turn over the latter part of Mr. Pope's tranſlation of the *Iliad*, I was greatly ſurpriſed to find a paſſage of St. Matthew ſtrangely miſunderſtood, which relates to the *weepers by profeſſion* that anciently attended funerals, and ſtill do ſo in the Levant.

> " A melancholy choir attend around,
> " With plaintive ſighs, and muſick's ſolemn ſound;
> " Alternately they ſing, alternate flow
> " Th' obedient tears, melodious in their woe.
>
> Book xxiv. v. 900—903.

The note here is, " This was a cuſtom " generally received, and which paſſed from " the *Hebrews* to the *Greeks*, *Romans*, and " *Aſiaticks*. There were weepers by pro- " feſſion, of both ſexes, who ſung doleful " tunes round the dead. *Eccleſiaſticus*[1] xii. 5. " *When a man ſhall go into the houſe of his* " *eternity, there ſhall encompaſs him weepers.* " It appears from St. *Matthew* xi. 17, that " *children* were likewiſe employed in this of- " fice. *Dacier.*"

It doth not appear, I think, that *children* were *hired* to mourn at funerals; and if that

[1] It ſhould have been *Eccleſiaſtes*.

could be ſhown from other places, the paſſage in St. *Matthew* would by no means prove it, for it is evident our Lord is ſpeaking of the diverſions of children—their *imitating* the tranſactions of maturer life, not of their ſerious employments. What mourners at a funeral would theſe children have been, who when their companions began the melancholy muſic refuſed to join them, with the uſual forms of mourning? This might very naturally happen when they were amuſing themſelves with *imitating* the mournings at a funeral, or the rejoicings at a wedding, but would have been intolerable if they had been performing a part in real life.

A commentator on *Virgil* might, with almoſt as good a grace, repreſent the account of the *Ludus Trojæ*, in the 5th Æneid, as the deſcription of a real battle in *Sicily*.

Observation CIX.

The Eaſtern people not only lamented with ſolemnity their dead, upon their departure out of this world, when carried to the grave, and in viſits paid from time to time to their ſepulchres afterwards, all which uſages continue among them, in one form or other, to this day; but they mourn too with public ſolemnity thoſe that were abſent from them when they died, and were buried at a diſtance from the abode of their relations.

Irwin

Irwin has given us a very amuſing account of a mourning of this ſort, in a town of Upper Ægypt, which happened to be celebrated there while he was detained in it.

One of the inhabitants of this town of Ghinnah, who was a merchant by profeſſion, being murdered in the deſert between Ghinnah and Coſire, in a journey he was making to this laſt-mentioned place, he tells us, "The tragedy which was lately acted near "Coſire, gave birth to a mournful proceſ- "ſion of females, which paſſed through the "different ſtreets of Ghinnah, *this morning*, "and uttered diſmal cries for the death of "Mahomet [1]. In the center was a female of "his family, who carried a naked ſword in "her hand, to imitate the weapon by which "the deceaſed fell. At ſundry places the "proceſſion ſtopped, and *danced around the "ſword, to the muſic of timbrels and tabors.* "They pauſed a long time before our houſe [2], "and ſome of the women made threatening "ſigns to one of our ſervants; which agrees "with the caution we received to keep within "doors. It would be dangerous enough to "face this frantic company; whoſe conſtant "clamour and extravagant geſtures give them "all the appearance of the female Bacchanals "of Thrace, recorded of old." P. 254.

[1] The name of the merchant that was murdered.

[2] The writer and his companions had been upon very ill terms with him.

This,

This, it ſeems, was on the 25th of Auguſt. On the 27th his journal has theſe words; "I was awakened before day-break by the "ſame troop of women, which paſſed our "houſe the other day in honour to the me- "mory of Mahomet. Their diſmal cries "ſuited very well with the lonely hour of "the night: and I underſtand that this "*relic of the Grecian cuſtoms* laſts for the "ſpace of ſeven days; during which interval "the female relations of the deceaſed *make a* "*tour through the town, morning and night,* "beating their breaſts, throwing aſhes on "their heads, and diſplaying every artificial "token of ſorrow." P. 257, 258.

How Mr. Irwin came to deſcribe this as a relick of *Grecian* cuſtoms, it is not for me to ſay; but I preſume it was not only an unneceſſary addition, but an *inaccurate* appro- priating to *Greece*, what was common to *many Eaſtern countries*. Several Greek uſages may be ſuppoſed to have been introduced into Ægypt, after it's conqueſt by *Alexander*, and the aſſumption of it's government by the *Ptolemies*; but the *Arabs* are known to be as little altered by the adoption of *foreign uſages* as any nation whatſoever, and this Mahomet was an *Arab*, as were moſt of the inhabitants of Ghinnah. It is more natural then to be- lieve it an ancient *Arab or Ægyptian* cuſtom, to mourn after this manner for the dead, whoſe relations had not the opportunity of teſtifying their regard to them *in their other*

forms

forms of mourning, that is, their lamenting with cries, or with muſic, their departure, preſently after their death; their bewailing them, with the aſſiſtance of mourning women, trained up in this profeſſion, as they attended them to the grave; and ſolemnly viſiting their tombs, from time to time afterwards.

It ſhould ſeem, from a paſſage of Joſephus, which the learned have not let paſs totally unobſerved, that this kind of mourning the *abſent dead* was a Jewiſh cuſtom, for he mentions it as practiſed by them, at a time when they were ſo far from being diſpoſed to adopt foreign rites, that they were engaged, with great bitterneſs, in a war with the heathen nations about them, having refuſed to ſuffer the wonted ſacrifices to be offered in the Temple for the ſafety of the Roman emperors, as being of a different religion from themſelves.

The paſſage of Joſephus is in the 3d book of his Jewiſh war: in which he tells us, *that upon the ſacking Jotapata, it was reported that he*, (who was at that time a great captain among them, as he was afterwards celebrated as an author in the world,) *was ſlain, and that theſe accounts occaſioned very great mourning at Jeruſalem*, which was many miles off, and in another diviſion of the Jewiſh country, Jotapata being a city of Galilee. In deſcribing this mourning at Jeruſalem, for Joſephus and the people of Jotapata, he ſays, "there

"was

" was mourning in ſingle houſes, and in fa-
" milies of kindred, as each of the ſlain had
" connexions. Some mourned their gueſts,"
(he meant, I preſume, thoſe that had been
wont to take up their lodgings at the houſes
of theſe mourners, when they came up to
Jeruſalem, at their ſacred feaſts;) " ſome
" their relations; others their friends; others
" their brethren. All Joſephus. So that for
" thirty days there was no ceſſation of their
" lamentations in the city. And many hired
" *pipers*, who led the way in theſe wail-
" ings [1]."

I ſhould imagine that the paſſage I have
tranſcribed from Irwin, relating to the mourn-
ing of thoſe Ægyptian Arabs, for that mer-
chant that was ſlain in the deſert, furniſhes
an extreme good note on this paſſage of Jo-
ſephus, according to whom it ſhould ſeem,
that ſingle families mourned the death of
ſome; bodies of kindred others; and the city
in general Joſephus, in ſolemn mournful pro-
ceſſions about Jeruſalem, making uſe of ſongs
of lamentation, and ſometimes the addi-
tional ſound of muſical inſtruments of the
melancholy kind, ſuch as were wont to be
uſed in the houſes of thoſe that had juſt ex-
pired, of which kind of muſic we read, Mat-

[1] Κατα μεν γε οικȣς, ϗ κατα συγγενειας οις προσηκων ην εκαστος των απολωλοτων εθρηνειτο· ϗ οι μεν ξενȣς, οι δε συγγενεις, οι δε φιλȣς, οι δε αδελφȣς εθρηνȣν· τον Ιωσηπον δε παντες· ως επι τριακοστην μεν ημεραν μη διαλιπειν τας ολοφυρσεις εν τη πολει· πλειστοις δε μεσθȣσθαι τȣς αυλητας, οι θρηνων εξηρχον αυτοις.

thew

thew ix. 23, where the ſame word occurs which appears in Joſephus, but is there tranſlated *minſtrels*: "When Jeſus came into the "ruler's houſe, and ſaw the *minſtrels* and the "people making a noiſe, he ſaid unto them, "Give place, for the maid is not *dead*, but "ſleepeth."

Whether the word minſtrel, which our tranſlators have made uſe of here, is proper or not, I will not take upon me to determine, but would leave that to the gentlemen of the Antiquarian Society. The minſtrels of former times are often deſcribed as playing upon harps; while the original word uſed here *certainly* ſignifies people that played on the *pipe*, and is accordingly tranſlated *pipers*, Rev. xviii. 22, the only place elſe in which the original word occurs in the New Teſtament.

If our old *minſtrels* were never employed in the *funeral ſolemnities* of the times in which they lived, but only on joyous occaſions, the impropriety is more ſtriking ſtill.

But be it as it may, to keep to the point I have at preſent in view, as *mournful muſic*[1] was

[1] When I ſay mournful muſic, I would not be underſtood to ſuppoſe, the ſound of the ancient pipe was eſſentially, or at all times, melancholy. Pipes certainly were made uſe of on joyous occaſions, as well as thoſe that were melancholy, as is evident from the uſe of the kindred *verb*, Matt. 11. 17, "We have *piped* unto you, and ye have not "*danced*: we have mourned unto you, and ye have not "lamented." Where we ſee the contrary uſes to which theſe pipes of antiquity were put is pointed out: We piped to

was made uſe of at Jeruſalem, when they mourned the ſlaughter at Jotapata, as theſe Ægyptian Arabs did that of Mahomet of Ghinnah; ſo I think it moſt natural to ſuppoſe, they lamented them in *public proceſſions*,

to you ſuch airs as were played to thoſe that dance, but ye would not dance: we have then tried you with thoſe tunes that are uſed in times of lamentation, but you would not then act the part of mourners. The words of St. Paul, in 1 Cor. 14. 7, will appear with the greateſt energy, if we conſider them as ſignifying, that for want of a due diſtinction of ſounds, thoſe by whom a proceſſion according to the uſages of the Eaſt ſhould paſs, might be at a loſs to know whether they ſhould join them with expreſſions of *gratulation*, or in words of *lamentation*. Irwin has given an inſtance of ſuch a joining in the latter caſe, p. 245, where ſpeaking of the ſinging in a funeral proceſſion, that went by their houſe, he ſays, "There was an "Arabian merchant on a viſit to us, when the funeral "went by; and though in company with ſtrangers, he "was not aſhamed to run to the window, and to join au- "dibly in the devotions of the train." If a pipe was deſigned to regulate the expreſſions that were to be made uſe of, if it gave an uncertain ſound, and ſometimes ſeemed to announce a triumph or a wedding, and ſometimes a proceſſion on account of the dead, how ſhould a by-ſtander know how to behave himſelf? "Even things without life giving "ſound, whether pipe or harp, except they *give a diſtinc-* "*tion in* the ſounds, how ſhall it be known what is piped "or harped?" how ſhall a man know what the muſic is deſigned to produce: congratulation, or condolence? This is a much ſtronger ſenſe, than the ſuppoſing, if the ſounds were irregular, the Apoſtle meant, it was impoſſible to tell what dance was intended. In truth, ſuch an explanation would not well agree with the extemporaneouſneſs of Eaſtern dances, for the hearer of the muſic might in that caſe know what was to be done, and all that would follow from it would be, that if the muſic was irregular, ſo would the dance be.

as theſe Arabs did: for how elſe could it have been known, if it had been only a general noiſe of weeping and groaning that had been heard in Jeruſalem, on this occaſion, who they were that they mourned for—that ſome mourned relations, others friends, but all Joſephus? It is ſurely moſt likely, that *the mourners went about the ſtreets*, Eccl. xii. 5, declaring by their vehement exclamations whom they lamented. Sometimes only the females of one houſe forming a mournful proceſſion; ſometimes a combination of thoſe of ſeveral, united together by relationſhip; and ſometimes a troop of the principal ladies of Jeruſalem, from all quarters, and unconnected by blood, or alliance, went about the city, lamenting with bitterneſs the death of Joſephus, the Jotapatene leader. Of which various *proceſſions* many, it ſhould ſeem, were ennobled, or rendered more ſolemn, by melancholy muſic.

If we are diſpoſed to quit Joſephus, and turn to the ſacred writings, I would aſk, whether it is not natural to ſuppoſe, that it was after this manner that the Iſraelites lamented the death of Moſes? He was *abſent* from them, when he died; neither did *they carry him to the grave*, Deut. xxxiv. 1, 5, 6. But they wept for him in the plains of Moab, with ſome expreſſions of ſorrow, which after thirty days ceaſed, ver. 8. Theſe were neither the lamentations wont to be made immediately upon the departure of the dead,

in the houſe in which the corpſe laid; nor the mourning of a funeral convoy carrying the body to the grave; nor the after-bemoanings over the ſepulchre of the dead: but it ſhould ſeem to mean proceſſional ſolemnities of mourning through the camp of Iſrael, if we are to explain matters by the Arab uſages of modern Ægypt, or the cuſtoms of the Jews in the time of Joſephus.

It is however to be remarked, that the cuſtoms of theſe Ægyptian Arabs and of the Jews differed in one point, that is, the *time* of mourning: the firſt, according to Irwin, mourning only *ſeven* days, but the Jews of the time of Joſephus thirty, which alſo obtained in the days of Moſes.

The mourning for Aaron, who died not in the camp of Iſrael, but in mount Hor, Numb. xx. 25—29, might be of the ſame nature.

It is to be remembered, that both Moſes and Aaron were Ægyptians by birth, and Iſrael were juſt come out of Ægypt; it is not at all unnatural then to find a reſemblance in their forms of mourning.

This paſſage too of Joſephus may, probably, illuſtrate the cloſe of the 12th of Zechariah: "In that day there ſhall be a *great* "*mourning* in Jeruſalem, as the mourning of "Hadad-Rimmon in the valley of Megid-"don. And the land ſhall mourn, every "family *apart*: the family of the houſe of "David apart, and their wives *apart*; the "family

" family of the houſe of Nathan apart, and " their wives *apart*; &c. All the families " that remain, every family *apart*, and their " wives apart."

Without attending to ſeveral queſtions that might be propoſed here, it may be remarked, that it ſhould ſeem from Joſephus, that in very ſevere and bitter public mourning, there were not only *general proceſſions of lamentation*, but *families apart by themſelves* mourned; not only their *private* loſſes, but bewailed what was of a *public* nature too, and by theſe more unuſual particular lamentations, when the ſubject was of a public nature, teſtified the *vehemence* of their ſorrow.

In general proceſſions of mourning *decency* might engage people very univerſally to attend; but when particular families formed extraordinary proceſſions by themſelves, ſuch proceſſions expreſſed vehement emotions of grief, which could not be relieved by general mournings, without ſpecial, ſeparate, and diſtinct teſtimonies of grief.

This obſervation accounts for families mourning apart: whether the men's mourning diſtinct from the women's is deſigned to be marked out by the prophet here; and if it be, whether it is intended to expreſs, with augmentation, the bitterneſs of the mourning, muſt depend on the conſtruction of the particle *and*: " Every family apart, and their " wives apart." That particle is hardly to be underſtood, one would think, to be ſimply

copulative, if we conſider, that the *women alone*, of the family of that Ægyptian Arab that Irwin ſpeaks of, went about Ghinnah, in mournful proceſſions, the men not appearing in thoſe ſeveral *modern* ſolemn lamentations; and that the Old Teſtament itſelf ſpeaks of women, as more frequently appearing in the character of *mourners in public*, than the men. It's meaning then is, I ſhould apprehend, either explanatory, and equivalent to *namely*, or ſome ſuch word, and ſo the paſſage would ſignify each family, that is, the *women* of it ſhall mourn apart; or, as I much rather am inclined to believe, the particle is to be underſtood as ſignifying *as well as*[1]: the family of the houſe of David apart, as well as their wives apart, &c.

So it expreſſes the unuſualneſs of *public mourning* by the men, compared with the appearing of the women in that character; as the mourning *apart* alſo expreſſes bitterneſs of grief. And thus an apocryphal writer underſtood the mourning for Joſiah to be by the men, as well as the women, 1 Eſdras i. 32: "In all Jewry they mourned for Joſias, "and the *chief men* with the women made "lamentation for him unto this day: and "this was given out for an ordinance to be "done continually in all the nation of Iſ-

[1] So Noldius obſerves it is ſometimes equivalent to *nempe*, *nimirum*, (Sig. 38;) but he remarks it ſometimes ſignifies ſicut, quemadmodum, (Sig. 62.)

"rael."

" rael." The *men* in the Levant now are ſeldom, I think, ſpoken of as going to the ſepulchres of the dead to *weep and wail* there; and even when they attend a corpſe to the grave to be buried, expreſs great calmneſs and *compoſure*[1]; but as to this laſt particular, it appears to have been different anciently, from what is ſaid 2 Sam. iii. 31, 32, 33, 34. " David ſaid to Joab, and to all the people " that were with him, Rent your clothes, " and gird you with ſackcloth, and mourn " before Abner. And King David himſelf " followed the bier. And they buried Abner " in Hebron: and the king lift up his voice, " and wept at the grave of Abner; and all " the people wept. And the king lamented " over Abner, and ſaid, Died Abner as a fool " dieth? &c. And all the people wept again " over him." Perhaps alſo as to the going to the grave to mourn, the men might anciently, on ſome occaſions, repair thither; for many of the Jews attended Mary when ſhe went to weep, as they apprehended, at the grave of her brother Lazarus[2]. But public mourning of the men was, undoubtedly, much leſs frequent than among the women; though, it may be, more common than in later times.

Before I diſmiſs this article, it may not be improper to beg my Reader to conſider, whe-

[1] Ruſſell, p. 116, 118; and Shaw, p. 219.
[2] John 11. 31.

ther the words of Jeremiah, in the ſecond chapter of his Lamentations [1], may not be to be underſtood after the ſame manner: "Ariſe, "cry out in the night: in the beginning of "the watches pour out thine heart like water "before the face of the Lord: lift up thy "hands towards him, for the life of thy young "children, that faint for hunger on the top "of every ſtreet."

The clauſe tranſlated *for the life* of thy young children that faint may ſignify, I apprehend, *on account of the loſs of the life of thy young children*. If it was for the *ſaving their lives*, the ſupplication might as well have been preſented by day, as by night; but if it means *mourning their deaths*, the night ſeaſon, and in particular the firſt watch of the night, was a proper time for that kind of mourning, according to the preſent uſage of the women of Ghinnah.

The following part of the deſcription of Lam. ii. of thoſe that *laid in the ſtreets*, repreſents them as ſlain; the lying of children in the ſtreets ſhould, in like manner, one would think, be deſigned to expreſs their lying *dead* there for want of food, as thoſe grown up laid there ſlain by the ſword. More eſpecially when we find they are deſcribed, in a preceding verſe, as ſwooning *as the wounded* in the ſtreets, which *ſwooning was unto death*. The equivocalneſs, at leaſt, of the expreſſion

[1] Ver. 19.

will

will appear, if the words be tranſlated, literally, from the Hebrew, lift up thy hands towards him "over the ſouls of thy young "children." It appears from a drawing in the ſecond tome of le Bruyn, repreſenting the mourning of the women of Ramah at the tombs of their dead relations, that lifting up their hands on high was one poſture into which they threw themſelves. And as the word tranſlated *cry out*, ſignifies much more frequently *ſinging* than crying, it ſhould ſeem not at all improbable, that Jeremiah refers here to ſuch modes of mourning as were obſerved by Irwin at Ghinnah.

Observation CX.

The people of *theſe countries* are wont to be carried to their graves, not only with violent wailings of the *female part* of the funeral convoy; but with *devout ſinging of the male part of it:* this laſt ſeems to be referred to in the Scriptures, as well as the firſt, though ſeldom, if ever, mentioned in the writings of thoſe that have explained them.

Dr. *Ruſſell* has mentioned this devout ſinging of the male part of the attendants when a corpſe is carrying to the grave. "When the "corpſe is carried out, a number of *Sheiks*[1],

[1] A ſort of people among them ſuppoſed to poſſeſs great ſanctity.

" with their tattered banners, walk firſt; next
" come the male friends; and after them the
" corpſe, carried with the head foremoſt upon
" men's ſhoulders. The bearers are relieved
" very often, for every paſſenger thinks it
" meritorious to lend ſome little help on ſuch
" ſolemn occaſions. The neareſt male rela-
" tions immediately follow, and the women
" cloſe the proceſſion with dreadful ſhrieks,
" while the men all the way are *ſinging pray-*
" *ers* out of the Koran [1]."

Mr. *Irwin*, I remember, mentions the like ſinging, as obſerved by him at *Ghinnah*, in *Upper Ægypt*.

There is ſo much reſemblance, according to Dr. *Ruſſell*, between the Mohammedans, Chriſtians, and Jews in the Eaſt, as to their nuptial obſervances and burial ceremonies, that it is natural to ſuppoſe *this ſinging is common to all*. It is not however a mere concluſion, drawn from what the *Mohammedans* practiſe; Dean Addiſon has expreſsly told us he found it practiſed *by the Jews of Barbary*.

" The corpſe is born by four to the place
" of burial, in this proceſſion: in the firſt
" rank march the *Chachams* or prieſts, next
" to them the kindred of the deceaſed, after
" whom come thoſe that are invited to the
" funeral; and *all ſinging* in a ſort of plain
" ſong the 49th *Pſalm*. And if it laſts not

[1] Deſcript. of Aleppo, p. 116.

" 'till

" 'till they come to the grave, they begin it
" again [1]."

The Dean tells us, " It may not be unfit
" to obſerve, that though the modern cere-
" monies of burial are neither ſo numerous
" or coſtly as thoſe of old among the *Jews*;
" yet they *do not much vary* from them: for
" the *waſhing the body* was in uſe at the time
" of *Tabitha*'s death [2]; and the *chief mourner*
" ſpoken of before, as alſo the *weekly lament-*
" *ing* of the dead, refers to the *women hired*
" to lament at burials: and which the Scrip-
" ture calls *mourning-women*, *Jerem.* ix. 17,
" the ſame with the præficæ among the *Ro-*
" *mans*. They likewiſe agree in the places
" of burial, which are now, as formerly,
" *without the towns* or cities where they live,
" except that in *Fez* they have a burying-
" place within the city, adjoining to the *Ju-*
" *deria*, or the part where they live [3]."

Other writers have given an account of *mourning-women*'s being retained in the Eaſt [4]; but

[1] Preſ. State of the Jews, p. 218.
[2] Acts 9. 37. [3] P. 220.
[4] So the Abbot Maſcrier tells us, from the papers of M. Maillet, that not only do the relations and female friends, in Ægypt, ſurround the corpſe, while it remains unburied, with the moſt bitter cries, ſcratching and beating their faces ſo violently as to make them bloody, and black and blue, but, " to render the hubbub more com-
" plete, and do the more honour to the dead perſon, whom
" they ſeem to imagine to be very fond of noiſe, thoſe of
" the lower claſs of people are wont to call in, on theſe
" occaſions, *certain women* who play on tabors, and whoſe

but the inſtances Dean Addiſon has given, as proofs of the continuance of that cuſtom in theſe countries, do not ſeem to me to be happily choſen: the *chief mourner*, who receives them with his jaws tied up with a linen cloth, after the ſame manner as they bind up the

" buſineſs it is to ſing mournful airs to the ſound of this " inſtrument, which they accompany with a thouſand diſ- " tortions of their limbs, as frightful as thoſe of people " poſſeſſed by the devil. Theſe women attend the corpſe " to the grave, intermixed with the female relations and " friends of the deceaſed, who commonly have their hair " in the utmoſt diſorder, like the frantic Bacchanalian " women of the ancient heathens, their heads covered " with duſt, their faces daubed with indigo, or at leaſt " rubbed with mud, and howling like mad people. This " way of bewailing the dead has obtained even among the " Chriſtians of Ægypt. I myſelf have ſeen a young wo- " man here, who was a Catholic, and who, having loſt " her mother, who had reſided in the quarter of the Franks, " ſent for theſe tabor-players to come and lament her. " Scarcely could the *Capuchins* prevail upon her to diſmiſs " theſe *Mohammedan* women, who were wont to ſing on " ſuch occaſions." Let. 10, p. 89*. What this writer ſays ſhows the attachment of the Eaſtern people to this cuſtom, ſince the *Capuchins* of Grand Cairo, who with ſome other religious orders that are ſettled there, and with great zeal are ſaid by him to labour for the propagation of the Roman faith, had ſo much ado to prevail on one of their own church, not to employ *Mohammedan* hired *mourners* to lament her deceaſed parent, inſtead of recurring to thoſe good fathers *to ſing a Requiem to her ſoul, according to the papal mode*. We proteſtants may ſuppoſe the ſinging of the one as efficacious as that of the other, and the motives of the one as pure and diſintereſted as thoſe of the other; but this conduct of a member of the Romiſh communion, for ſome time obſtinately perſiſted in, ſhows the great force of the cuſtom, and conſequently the univerſality of the practice among other people there.

dead,

dead, appears to have been one of the neareſt relations, not one *hired* to perſonate another in affliction; as thoſe that go now every week, (and I may add, often more frequently,) certainly are not *hired* people, but relations, that go to weep there, as Mary the ſiſter of Lazarus was ſuppoſed by the Jews to deſign to do, when ſhe roſe up haſtily, and went out of the town, where Jeſus indeed was, but near to which place was alſo the grave of her brother, John xi. 31.

And as the *Jews now*, as well as the Mohammedans, are wont to carry their dead to the grave with *devout ſinging*, it cannot be unlikely that it was the common cuſtom in the Eaſt anciently, for hymns to be ſung by the more ſedate part of the company, as for the female relations, with their hired companions the ſinging-women, to make uſe of very violent lamentations. It is admitted by all, that this laſt practice obtained, and the following paſſages are proofs of it, Jer. ix. 17, 18: "Call for the mourning-women, that they may "come; and ſend for cunning women, that "they may come. And let them make haſte, "and take up a wailing for us, that our eyes "may run down with tears, and our eye-lids "guſh out with waters." To which may be added ver. 20. Can it then be thought difficult to admit the ſuppoſition, that the laſt clauſe of Amos vi. 10, is to be underſtood of the *more ſedate ſinging of parcels of holy writ*, according to the modern practice of theſe countries;

countries: "A man's uncle ſhall take him "up, and he that burneth him, to bring out "the bones out of the houſe, and ſhall ſay "unto him that is by the ſides of the houſe, "Is there yet any with thee? and he ſhall ſay, "No. Then ſhall he ſay, Hold thy tongue; "*for we may not make mention of the name of* "*the Lord.*"

The 8th chapter of that prophet, ver. 3, ſpeaks of many dead bodies in every place, and ſays, "They ſhall caſt them forth *with* "*ſilence:*" that however may be underſtood of neglecting the ſending for hired mourners to *lament* over them; but this other paſſage ſpeaks of the "*not mentioning the name of the* "*Lord,*" which ſeems to refer to ſomething very different from the extravagant female lamentations of the Eaſt, of theſe modern times; and moſt probably from the exclamations of ancient *hired* mourners.

The *Jews of Barbary*, of the laſt century, were wont to ſing in their funeral proceſſions the 49th Pſalm. It cannot, I apprehend, be poſitively determined, what the portion of holy writ was that they were wont to recite when carrying their dead to the grave, in the time of the prophet Amos, but it might as well be the 49th Pſalm, as any other part of Scripture; and as it was actually made uſe of in *Barbary* an hundred years ago, it is, perhaps, moſt likely to have anciently been made uſe of in the Eaſt. Now in that Pſalm God is celebrated, as he that would raiſe his people from

from the grave to life, after having long laid there. "The upright ſhall have dominion "over them in the morning; and their beauty "ſhall conſume in the grave, from their "dwelling. But God will redeem my ſoul "from the power of the grave; for he ſhall "receive me." Ver. 14, 15. But he had been celebrated by them *as the God that chaſtiſed the heathen*[1], *but would not caſt off his people, or forſake his inheritance*[2], in this preſent life: when then appearances ſeemed contrary to this, *the heathen were ready to ſay*, "*Where is their God*[3]*?*" and Iſrael were ready to be aſhamed of avowing their hope in him as to a reſurrection from the dead, in a future ſtate of things, which the 49th Pſalm celebrated, when appearances in this preſent ſtate were ſo contrary to their expectations, and their ſongs of hope, as they were, when in an houſe ſo crowded with inhabitants, that there ſhould be *ten men* in it, all ſhould periſh, by the *ſword*, by *famine*, or *peſtilence*, ſo that not *one* ſhould remain, was it not natural, that in ſuch a ſtate of things, he that ſearched through *ſuch a deſolated houſe*, ſhould ſay, at carrying away the laſt dead body for interment, *Be ſilent, it doth not become us to make mention of God's care of Iſrael in here-*

[1] Pſ. 94. 10. [2] Ver. 14.

[3] Pſ. 79. 9, 10: "Help us, *O God of our ſalvation*, for "the glory of thy name: and deliver us, and purge away "our ſins, *for thy name ſake.* Wherefore ſhould the "heathen ſay, "Where is their God?"

after

after raiſing us from the dead, in carrying them to the grave, when he is thus viſibly abandoning his mercy towards his people? or, in the words of our tranſlation, "Hold thy tongue, for "we may not make mention of the *name of* "*the Lord.*"

The biſhop of Waterford, in his moſt laudable attempt to illuſtrate the twelve minor prophets, which have ſo many obſcure paſſages in them, thus tranſlates this part of the verſe,

——"Then ſhall he ſay, Be ſilent,
"Becauſe they ſet not themſelves to men-
"tion the name of Jehovah."

And in his comment on this verſe, which he conſiders as obſcure, repreſents this part of it as probably ſignifying, "Solitude ſhall reign "in the houſe: and if one is left, he muſt "be ſilent [See ch. viii. 3.] and retired, leſt "he be plundered of his ſcanty proviſions."

It is certain that thoſe afflictions of the Jewiſh nation were conſidered by the prophet, as the effect of their forgetfulneſs of God; but the interpretation I am propoſing will readily be acknowledged to be more pointed and lively, if it be admiſſible. Whether it be, or not, muſt be left to my Reader to determine.

Observation CXI.

Among other rites of mourning made uſe of by the Oriental Jews, in the time of St. Jerome, was the *beating their arms* with ſuch vehemence as to render them black and blue. I ſhould apprehend then, it would be no unnatural ſuppoſition, to conſider Ezekiel's uncovering his arm, when he was perſonating the Jewiſh people at the time Jeruſalem was beſieged, as the expoſing the bruiſes of lamentation he had inflicted on that part, though it is quite the reverſe of the explanation that has been given by thoſe commentators I have conſulted.

Jerome tells us, that on the return of the day on which Jeruſalem was taken by the Romans, and demoliſhed, *the Jews were annually wont to aſſemble in great numbers, many of them decrepit old women and aged men in rags, bearing the marks of God's diſpleaſure both in their perſons and dreſs, and while the memorial*[1] *of the death and reſurrection of the Lord appeared with great ſplendor, and the figure of the croſs ſhone on the top of Mount Olivet, theſe miſerable people* mourned *over the*

[1] Referring, I apprehend, to the magnificent ſtructure that had been built over the ſepulchre of our Lord in his time; and to ſome gilded figure of the croſs erected in, or on the top of, a Chriſtian place of worſhip on Mount Olivet. See his Comment on Ezek. 11. 23.

ruins

ruins of their temple, and though their cheeks were covered with tears, their arms black and blue, *and their hair all in diſorder, the ſoldiers demanded money of them* [1] *for the liberty of protracting their lamentations a little longer* [2].

What this ancient writer meant, by that circumſtance of their arms being bruiſed in that time of mourning, is explained by a paſſage of his commentary on Jeremiah [3], to this purpoſe: *He ordered mourning-women to be called, who are wont to lament with a doleful tone of voice* [4], beating their arms with their hands, *and ſo to excite the people to weep. This cuſtom,* he obſerves, continued in Judæa to his *time, that women with diſhevelled hair, open boſoms, and a particular tone of voice, excited tears in all that were preſent.*

The commentators on Ezekiel ſeem unanimouſly to ſuppoſe, that Ezekiel's looking to Jeruſalem was with a threatening countenance, and his arm bare to expreſs the exertions of the beſieging army [5]; but in the preceding directions given him how to behave himſelf, he uncontrovertibly was to repreſent not the ſtate of the beſieging army, but of the diſtreſſed Jews in the city, who would be forced to eat polluted food, and to want even a ſufficiency of that, and I think it is

[1] This may ſerve to explain ſome part of the counſel John the Baptiſt gave the *ſoldiers of his time,* when they conſulted him, Luke 3. 14.

[2] Comm. in Sophoniam, cap. 1, ver. 14.

[3] Cap. 9. [4] Voce flebili. [5] Ezek. 4. 7.

unimaginable that he ſhould be repreſented, in one and the ſame paragraph, as perſonating two ſuch different and even oppoſite characters.

Observation CXII.

The ancient Jews, we are told in the Scriptures [1], were wont to make *great burnings* for their princes: but whether this was when they carried them in proceſſion to the grave; or from time to time afterwards, when they viſited their tombs with ſolemn mourning; or in any other manner, different from either of theſe two; cannot be determined, I believe, from the *Scriptures themſelves*: but it may not be improper to ſet down here an account that is given, of the manner in which the modern Jews are wont to honour the graves of thoſe they reverence, and which is not commonly known, or at leaſt attended to.

When de la Vallé viſited the Holy-Land, his curioſity carried him to *Hebron*, which is not often now, I think, viſited by Chriſtians; but is a noted place for Mohammedan pilgrimages [2]. He informs us [3], that the cave of *Machpelah*, in which Abraham and the

[1] 2 Chron. 16. 14, ch. 21. 19. Jer. 34. 5.
[2] D'Herbelot, Bibliotheque Orientale, art. Khalil and Hagge. [3] Tome 2, p. 99.

other

other patriarchs, with their wives, were depoſited, is now covered with a conſiderable building, which was once a Chriſtian church, but turned into a moſque. Adjoining to this is an *houſe*, in which Abraham is ſuppoſed to have dwelt, when he reſided at Hebron, the *Ciceronis* of the Holy-Land forgetting, "that "by faith he ſojourned in the land of pro- "miſe, as in a ſtrange country, *dwelling in* "*tabernacles* with Iſaac and Jacob, the heirs "with him of the ſame promiſe." Heb. xi. 9.

Neither into this *cave*, nor this *moſque* built over it, nor this adjoining *houſe of Abraham*, it ſeems, are either Jews or Chriſtians permitted to enter; the neareſt acceſs with which they are indulged is, according to him, certain *holes made in the wall leading to this very ſacred repoſitory*. There, "we Chriſtians," he ſays, "ſaid our prayers, in the beſt man- "ner we were able. The Jews alſo attended "with great aſſiduity, and poured out there "divers odoriferous things, they *burnt per-* "*fumes there*, ſome ſweet-ſcented kinds of "wood, and wax candles."

Here we ſee the modern Jews honouring a ſepulchre, for which they have a great veneration, with lighting at it *wax candles*. They then, perhaps, garniſhed the tombs of the righteous [1], in ancient times, in the ſame manner. And as they now *burn perfumes*

[1] Matt. 23. 29.

here,

here, they might poſſibly after the ſame manner honour the graves of thoſe they reverenced, both *kings and prophets*, as well as moiſten them with odoriferous ſubſtances of a liquid nature.

And as they now burn theſe perfumes at ſome diſtance from the cave, in which the bones of Abraham are ſuppoſed to remain, they might, in ſomewhat the like manner, make a large pile of *ſweet-ſcented wood*, at ſome diſtance from the mouth of the ſubterraneous repoſitory for their royal dead, which they had curiouſly ſcooped out of the rock. At Hebron they are *forced* to burn their perfumes at ſome diſtance, which they think anſwers, however, the purpoſe; they might do the like anciently for the ſake of convenience.

After all I muſt remark, that we have no account of that *kind of burning* uſed for kings, at their death, as uſed for any other perſons: neither for prieſts, or prophets. Nor is the Hebrew word the ſame with that uſed for burning incenſe; but derived from that which expreſſes the burning the bodies of Saul and his ſons, after they had hanged ſome time on the wall of Bethſhan, the nature or deſign of which ſeems to be *doubtful*: ſince, after they had undergone the diſagreeableneſs of conveying the corrupting bodies ſo many miles from Bethſhan to Jabeſh-Gilead, the place deſigned for their interment, it could not *then* be neceſſary to burn the fleſh from the bones, on

account of the *ill ſcent* they might by that time have contracted. The *mere laying* thoſe corrupted bodies in the grave could be nothing, compared with the carrying them along ſo many miles. It might be to honour them; it might be to prevent any attempt of the Philiſtines to hang them up a ſecond time.

Anſwerable to this account of honouring the grave of Abraham, with burning perfumes in or near it, I know a gentleman of great ingenuity and learning, who is diſpoſed to believe, the *odours* the women carried to the ſepulchre of our Lord[1] were deſigned to perfume that ſepulchral cave, which would be doing it honour; but it is to be remembered that the intention of them which the Evangeliſt gives an account of, was for the *anointing* him. To which may be added, that St. Luke expreſsly calls the things they prepared ſpices and *ointments*[2], or ſpices made into ointments.

But ſtill it may be enquired in what ſenſe they propoſed to *anoint him:* whether they meant to anoint the whole body; or only a part of it; or merely the linen veſtment in which it was wrapped.

The firſt cannot be admitted, as it is not agreeable to the rules of Eaſtern decency for women to perform the office of *purifying by waſhing*, and conſequently of anointing the body of one of the *other ſex*. The

[1] Mark. 16. 1. [2] Ch. 23. 56.

rules

rules now obſerved in Perſia, with regard to the doing for the dead, of which Sir John Chardin has given an account at large [1], demonſtrate this. Which is confirmed by the obſervation, that theſe good women were in no wiſe concerned in the preparing the body of our Lord for interment; that appears to have been entirely in the hands of Joſeph of Arimathea and Nicodemus, with their attendants. The women were unconcerned.

As to the ſecond—the anointing a *part* of the body, the *head or the feet*, it could be of little or no conſequence, when he was *wrapped up* in ſuch a large quantity of ſpices, or at leaſt laid in a *bed of them*, according to the Jewiſh mode of burial.

The ſame may be ſaid of the anointing the corpſe as it laid *wrapped up*, in which caſe it would not have been, rigidly ſpeaking, the *anointing of him*, but of his *winding-ſheet*. This however might be admitted, as to the ſenſe of the words, which oftentimes are to be underſtood with conſiderable degrees of latitude. So we find, in ſome particular caſes, when none of the ſame ſex were to be had, a relation of the other ſex, if pretty near to the deceaſed, may be permitted, according to the Perſian rules, to adminiſter *purification* to a corpſe, provided it be cloſely covered up, ſo as no part of the fleſh be touched. In that

[1] Tome 2, p. 367. See alſo Dean Addiſon's account of the Jews of Barbary, p. 219, 220, who obſerve the ſame rules of decency.

caſe it is the enveloping linen, ſtrictly ſpeaking, to which the purifying water is applied, and which is rubbed with the hand, yet ſtill the dead body is conſidered as purified [1]. The anointing then the winding-ſheet of our Lord might have been called anointing him; but this, it ſhould ſeem, would have been to very little purpoſe, when he was buried in ſuch a quantity of myrrh and aloes.

And if the anointing the *linen cloth* in which he was wrapped might be called the anointing *him*, the anointing *his ſepulchre* might, in like manner, be called anointing *him*, as it was anointing the *place in which he laid*.

And when we conſider this was an ancient practice, and particularly performed *by the women*, in their mourning for the dead from time to time, it may *probably* be what was meant by St. Mark.

It is certain the Greeks of thoſe times, with whom the Jews then had conſiderable connexions, anointed the grave-ſtones of the dead; and it ſeems thoſe that live farther Eaſt than Judæa ſtill practiſe it. The good women of Judæa, the intermediate country, may naturally be ſuppoſed not to have neglected this teſtimony of regard.

So Archbiſhop Potter, in his antiquities of Greece, has ſhown, by appoſite quotations, not only from poets, but hiſtorians, that the ancient Greeks were wont to anoint the mo-

[1] Chardin, in the ſame page.

numents

numents of the dead with fragrant *oils*, or *ointments*, as well as to lay *ſweet-ſmelling flowers* upon them, and though I do not remember to have remarked the continuance of the cuſtom, as to anointing tombs *in thoſe countries the Greeks formerly inhabited*, yet it ſeems it is not loſt in the Eaſt.

For *Inatulla*, an *Indian* writer, repreſents this cuſtom as exiſting in the Eaſt ſtill [1]: and though his Tales are of the romantic kind, they appear to be founded on the real practice of thoſe places, and the genuine occurrences of human life there. "Immediately "ſhe fainted away, and when ſhe recovered "her ſenſes again, ſhe found herſelf ſeated "upon a tombſtone.

"The ſad reflexion immediately recurred, "that ſhe had loſt her beloved father, ſo "drowning his lamp [2] with her tears, ſhe ſat "in the ſhades of horror, conſcious that her "undutiful conduct had brought a virtuous "parent to an untimely end.

"In a ſhort time, ſhe beheld her mother, "with a weeping train in the robes of "mourning, carrying jars of *perfumed oil*, "and baſkets of flowers to ſtrew the tomb; "ſo joining their tears in one ſtream of af-"fliction, ſhe related her tale in the ears of "aſtoniſhment, &c.'

[1] Tales, vol. 2, p. 101, 102.

[2] The tranſlator remarks, in note, that the "Mo-"hammedans burn lamps to the dead." As a civil honour paid them, I preſume he means, not idolatrouſly.

Here we ſee the *modern Indian* joins perfumed oil with flowers, in his deſcription of the rites of bewailing the dead, as did the ancient Greeks.

As to the *Greeks*, Potter gives us Cowley's tranſlation of ſome verſes of *Anacreon* in proof of this point:

> "Why do we *precious ointments* ſhow'r,
> "Nobler wines why do we pour,
> "Beauteous *flow'rs* why do we ſpread
> "Upon the mon'ments of the dead?
> "Nothing they but duſt can ſhow,
> "Or bones that haſten to be ſo;
> "Crown *me* with roſes while I live."

To which he adds from Plutarch, that Alexander arriving at Troy, honoured the memories of the heroes buried there with ſolemn libations, and that he *anointed* Achilles's graveſtone [1].

In like manner theſe female diſciples of our Lord might propoſe to begin thoſe viſits to the ſepulchre of our Lord, which they deſigned to *continue from time to time*, by anointing the *nich in which he laid* with fragrant-ointments, which they could better apply than flowers, it may be; and which were often mingled with them, when flowers could be, and were, in fact, made uſe of.

[1] Vol. 2, book 4, ch. 8.

OBSERVATION CXIII.

St. Jerome affirms that the Jews of his time, *in mourning their dead*, wept, rolled themſelves in aſhes, having their feet bare, and laid in ſackcloth: to which he adds, that, *according to the vain rites of the Phariſees*, lentiles *were the firſt things of which they eat in their mourning* [1]. He gives us an explanation of this uſage, (which certainly was never derived from the Jews, but from his own lively fancy, which furniſhed him with an inexhauſtible ſtore of interpretations of the *myſtic* kind,) namely, that this cuſtom marked out their loſs of the birth-right [2].

Dean *Addiſon* has mentioned nothing of their eating *lentiles*, in *Barbary*, after the interment of their dead, or any other *fixed and ſtated kind of food*; but he ſays that, in *ſome* places, "the mourners uſe to eat eggs, out "of no leſs emblem, than that death is vo-"luble as an egg, and to-day takes one, and "another to-morrow, and ſo will come round "upon all [3]." But perhaps a more probable reaſon may be aſſigned for this uſage [4].

[1] Ep. ad Paulam, ſuper obitu Bleſillæ filiæ, tome 1, p. 159. [2] Gen. 25. 34. [3] Ch. 26, p. 224.

[4] Namely, the hope of the reſurrection: on which account, it is ſaid, the Oriental Chriſtians make preſents to each other of eggs *at Eaſter*, richly adorned with painting and gilding.

The eating of lentiles on theſe occaſions, by the Jews of the age of St. Jerome, was *merely*, I ſhould imagine, to expreſs affliction, and even not only inattention to, but a diſguſt againſt, the delicacies of life. So in the account of the life of *Hilarion*, a celebrated hermit of that time, that auſtere recluſe is ſaid for three years to have eaten nothing but half a ſextary [1] of lentiles, moiſtened with cold water; and for other three years only dry bread with ſalt, and ſome water. This then ſhows the eating of lentiles was thought to be very poor living, though much eaten in thoſe countries; and ſometimes ſent to ſoldiers attending their prince [2].

It ſhows alſo, in a very ſtrong point of light, the profaneneſs of Eſau, who deſpiſed his birthright to ſuch a degree, as to part with it for a meſs of *lentile pottage*.

Observation CXIV.

Windus [3], ſpeaking of the reverencing idiots *as ſaints* among the Mohammedans, their kiſſing their garments, and giving them every thing but money, which they are not to take, adds, "And after their death, ſome *great* "*man* hears of their fame, and makes it an "act of devotion to *beautify* their tombs;

[1] About a pint. [2] 2 Sam. 17. 28.
[3] In his journey to Mequinez, p. 55.

"or,

" or, if they had none, to *build* one over " their grave, wherein they are laid."

He had a little before obſerved, that their tombs are generally cupolas built with an entrance as wide as the building; and that " they are of ſeveral forms—ſome are low " pyramids, others ſquare, and the body put " in the middle. But there is no rule, for " Alcayde Ally Ben Abdallah's is a great " ſquare of thirty foot at leaſt[t]."

Theſe paſſages naturally lead us to recollect the words of our Lord, Matt. xxiii. 29, 30, " Woe unto you, ſcribes and Phariſees, " hypocrites! becauſe ye *build* the tombs of " the prophets, and *garniſh* the ſepulchres of " the righteous, and ſay, If we had been " in the days of our fathers, we would not " have been partakers with them in the blood " of the prophets;" and alſo to make ſome obſervations on the matters there mentioned.

I would take notice, in the firſt place, of the *numerouſneſs* of theſe Mohammedan ſacred ſepulchres. This writer having occaſion to mention *Sidi Caſſem*, in the road from *Tetuan* to Mequinez, tells us, " The town takes it's " name from a ſaint, who has a monument " in it, to which the *Moors* with great ſuper- " ſtition reſort to ſay their prayers;" to which he adds, that " a *great many more ſaints* are bu- " ried in the road to *Mequinez*, having little

[t] P. 53, 54.

" monuments

" monuments over them, which the Moors " will ſeldom paſs without praying at [1]."

He had a little before, in the plate he has given us of Alcaſſar, p. 78, marked diſtinctly the monument of a ſaint much reſorted to; as a little after his account of Sidi Caſſem, he mentions a plain called *Muley Idris*, from a ſaint who has a monument hard by, which it ſeems is treated with ſuch veneration, that the travellers to *Mequinez* go *conſiderably* out of their way to pray at it; to which he adds, that the emperor himſelf often pays his devotions there.

Since the ſame principle, which has produced ſuch numerous effects in late times in Barbary, is ſuppoſed, by *our Lord*, to have operated with great vigour among the Jews of his time, I cannot but imagine there were then many more of theſe ſepulchres, in the *neighbourhood of Jeruſalem* [2], than now appear. Travellers are ſhown an handſome ſtructure, which is ſuppoſed to be the tomb of Zacharias, *ſlain between the temple and the altar* [3]; beſides which there is only one more ſepulchral ſtructure above ground, I think, relating to thoſe of the Old Teſta-

[1] P. 82, 83.

[2] Since *there*, according to Luke 13. 33, moſt of thoſe of whoſe tombs our Lord is ſpeaking *loſt their lives*: " It " cannot be that a *prophet periſh out of Jeruſalem*;" of courſe there we naturally expect to find their ſepulchres.

[3] Matt. 23. 35.

ment,

ment [1], which is called the ſepulchre of *Abſalom*, againſt which both *Jews and Mohammedans* are ſaid to throw ſtones, to expreſs their deteſtation of him, of which there is a conſiderable heap.

Suppoſing this to be a miſtake, as it cannot be imagined to be the tomb Abſalom built for himſelf in his life-time; and it can hardly be believed to have been raiſed in honour of him in any ſucceeding age; yet ſtill this would make but two tombs of ancient Jewiſh righteous men, ſuffering for truth and virtue, if inſtead of being a memorial of an unnatural ſon, it ſhould be underſtood to be the reſting-place of a prophet, or martyred ſaint, whereas this ſame principle has made Mohammedan ſtructures of this kind very numerous.

Numerous however as theſe Mohammedan ſtructures are, all their ſaints, it ſhould ſeem, have not received this honour, for this writer tells us, that *thoſe whom they reverence as ſaints are led about, the people kiſſing their garments, &c, and after their death, ſome great man hears of their fame, and makes it an act of devotion* to beautify their tombs; *or, if they had none,* to build one *over their grave, wherein they are laid* [2]. Every one then of theſe ſaints has not a tomb immediately erected over him, though their ſanctity was acknowledged and

[1] Rachel's ſepulchre ſeems to be too far off to come into the account, not to ſay that ſhe died not a death of violence.

[2] P. 55.

honoured

honoured in life; it is not then to be wondered at, that it was ſome time before the *perſecuted and murdered* Jewiſh prophets had tombs raiſed over them, and that ſome of them might not have been erected 'till the time, or very near the time of our Lord.

To the obſervations relating to the *numerouſneſs* of the tombs of the Mohammedan ſaints, and the erecting them from time to time to the honour of ſuch as had been *at firſt neglected*, I would add a third, reſpecting the *garniſhing* thoſe that had been before built.

This poſſibly may be underſtood of the *whitening* them, which is commonly done in Barbary [1], and of which practice our Lord makes mention, ver. 27: but as this among the Jews ſeems to have been *univerſal*, all tombs being whitened, in order to give warning to people not to approach too nigh, leſt they ſhould, according to the Jewiſh ritual, be defiled [2]; the word *garniſhing* ſhould ſeem to mean ſome different way of beautifying. The Mohammedan ſepulchres of their ſaints are at leaſt not only *whitened*, but otherwiſe *adorned*. It is to be conſidered, whether the Jewiſh way of *garniſhing* them was the ſame.

Among the Mohammedans the tombs of their ſaints are adorned *with lamps*. Pitts ſays, it is a miſtake in thoſe who have affirmed that there are no leſs than 3000 lamps about the tomb of Mohammed, their great ſaint

[1] Shaw's Trav. p. 219, 220. [2] Numb. 19, 16.

and

and lawgiver; but he acknowledges it is decked with ſome *lamps*, though he believed hardly an hundred in number[1]. And elſewhere ſuppoſes that *lamps*, or *wax candles*, were uſed to garniſh the tombs of their leſs celebrated ſaints, for he tells us, that the Algerines, when in the Straight's-mouth, are wont "to make "a gathering of ſmall *wax candles*, which "they uſually carry with them, and bind "them in a bundle; and then, together with "a *pot of oil*, throw them overboard, as a "preſent to the *marabbot*, or *ſaint*, which "lies intombed there on the *Barbary* ſhore, "near the ſea, and hath ſo done for many "ſcores of years, as they are taught to be-"lieve; not in the leaſt doubting, but the "preſent *will come ſafe* to the marabbot's "hands." P. 17[2]. The tomb aſſuredly was never illuminated by *theſe* candles and *this* oil, but the practice ſhows in what manner they would wiſh to garniſh the tombs of their *righteous men*. This is confirmed by what he ſays in the next page, where he informs us, that in times of diſtreſs and danger "they collect money, and wrap it in a "piece of linen-cloth, and make it faſt to "the ancient-ſtaff of the ſhip, ſo dedicating "it to ſome *marabbot*; and there it abides "'till the arrival of the ſhip, when they

[1] P. 156.

[2] He mentions his obſerving the like done in the Red-Sea, in honour of another marabbot interred on the ſhore there, p. 114.

" *beſtow it in candles*, or *oil to give light*, or " in ſome *ornament*, to *beautify the marabbot's* " *ſepulchre*. For theſe *marabbots* have gene- " rally a little neat room built over their " graves, reſembling in figure their moſques " or churches, which is very nicely cleanſed, " and well looked after," &c.

So Mr. Maundrell tells us, that at *Damaſcus* he was ſhewn an old tomb, ſaid to be Ananias's, but how he came to be buried there his guides could not tell, nor he gueſs: " however the *Turks* have a reverence for " his tomb, and maintain a *lamp* always burn- " ing over it[1]."

Pitts, in ſome of the preceding citations, ſuppoſes the money that was collected in times of danger, and dedicated to ſome *marabbot*, which was frequently laid out in *candles or oil* to illuminate the ſepulchre of the *marabbot*, was ſometimes beſtowed in the purchaſe of ſome *other ornament*, but mentions no particulars. Other writers give us however an account of ſeveral.

A *carpet*, more or leſs valuable, is wont to cover the *tomb itſelf*, over which the ſepulchral building, or vaulted chapel, is erected. This tomb is made like a great cheſt, or one of our altar-tombs, to which *carpet is ſometimes annexed other ornaments*. So *Maundrell*, ſpeaking of a moſque on the coaſt of Syria, built by one *Sultan Ibrahim*, in which he is

[1] P. 13.

depoſited,

depoſited, tells us, "We were admitted to "ſee his tomb, tho' held by the *Turks* in "great *veneration*. We found it only a great "wooden cheſt, erected over his grave, and "covered with a carpet of painted calico, "extending on all ſides down to the ground. "It was alſo tricked up with a great many "long ropes of wooden beads hanging upon "it, and ſomewhat reſembling the furniture "of a button-maker's ſhop. This is the "*Turks' uſual way of adorning the tombs of* "*their holy men*, as I have ſeen in ſeveral "other inſtances. The long ſtrings of beads "paſſing in this country for marks of great "devotion and gravity [1]."

Several of their ſacred tombs have much more valuable ornaments than theſe: the ſeveral *large incenſe-pots, candleſticks for altars, and other church furniture, being the ſpoils of Chriſtian churches at the taking of Cyprus*, which Maundrell ſaw in the moſque where Sultan Ibrahim lies [2], being, I imagine, to be underſtood to be devout donations to the *tomb*, not to the *moſque*.

So Chardin, deſcribing the *tomb* of a Perſian female ſaint, gives an account of ſeveral *veſſels of ſilver* that hang over it, of conſiderable weight, called *candils*, in form ſomewhat reſembling lamps, but not uſed to give light, or indeed capable of holding any oil, beſides

[1] Shaw in like manner ſpeaks of the tombs of the marrab-butts as adorned with beads, ribbons, and ſuch trinkets, p. 8, note. [2] P. 14.

the tomb's being incloſed with a grate of maſſive ſilver, ten feet high, and crowned at the corners with four large balls of ſolid gold[1]. Other inſtances might be produced of great riches lodged in the ſepulchres of the Eaſtern ſaints, reverenced by the diſciples of Mohammed.

It ſeems then by no means natural to ſuppoſe, the garniſhing the tombs of the righteous means only the white-waſhing them; but it may be difficult preciſely to ſay to what ornaments our Lord refers. Great riches, it is ſaid by Joſephus, were lodged in the tomb of David; and Benjamin the Jew, in his Itinerary, ſpeaks of a lamp's burning in the cave of Machpelah, which he viſited with *devotion*, and ſpeaks of caſks of dry bones of many of the Jews as lodged there, but ſays not at whoſe expence the lamp was lighted up[2].

Dr. Shaw has given an account of the form of the Eaſtern ſepulchres, but he has mentioned no other way of garniſhing them, but the white-waſhing them, and ſtrewing them with herbs and flowers. I thought theſe additional remarks might not be totally unacceptable.

Observation CXV.

Among other methods of doing honour to thoſe that have been long dead, in the Eaſt,

[1] Tome 1, p. 204. [2] P. 85, 86.

is

is the uſing muſic and ſongs daily at their graves; and it ſhould ſeem ſome footſteps of that practice may be remarked in the Old Teſtament, though with leſs frequency.

Sir John Chardin found at Ujon, a village in the ſouth of Perſia, a ſmall moſque, in which was the tomb of a brother of one of their kings; over the entrance of this moſque there was, he tells us, a gallery, *in which, every morning and evening, they played on the flute and tymbals*, in honour of the prince who *was buried there, and, it ſeems, with a view of pointing out the* nobleneſs *of his extraction*[1].

This ſeems to be *ſtated* muſic; d'Herbelot has given an inſtance of ſinging and muſic, in honour of the dead, which appears to have been *occaſional*. *Babur*, a prince deſcended from the celebrated *Tamerlane*, fell into a dangerous illneſs, from which he recovered very ſlowly. The better to re-eſtabliſh his health, he reſolved, for the ſake of change of air, to remove from Herat to a city called Thous, where it ſeems was the ſepulchre of a great Perſian ſaint, called the *Imam Riza*, which circumſtance occaſioned this city's being named *Meſchad Mocaddes*, which ſignifies the Holy Sepulchre. To this ſepulchre he made *preſents* worthy of ſo great a prince. He accompanied this liberality with exemplary piety and devotion, abſtaining from wine,

[1] Tome 3, p. 96, 97.

and paſſing whole days in the moſque and ſacred gardens belonging to it, which moſque had been built in honour of this Imam, *whoſe praiſes he cauſed his muſicians to ſing*[1].

The word that is uſed to expreſs the honours annually done to the daughter of Jephthah, ſeems to inſinuate that they honoured *her grave* with muſic and ſongs, four days every year. Our tranſlation, as well as that of the Septuagint, ſuppoſes the word ſignifies their *lamenting* her, which is without doubt the *general* thought; but what was the *mode* of their laménting? by talking with her, ſay our tranſlators in the margin, which ſuppoſes her life; but moſt probably *by muſic and ſongs* at her grave, as Perſian ſaints of later times have been honoured.

The word in the original certainly ſignifies to *reward*, and it appears to be uſed, in another paſſage of the book of Judges, to reward by celebrating with *muſic and ſongs*: Judges v. 11, "They are delivered from the "noiſe of archers in the places of drawing "water; there ſhall they *rehearſe* the righteous "acts of the Lord, even the righteous acts "towards the inhabitants of his villages in "Iſrael: then ſhall the people of the Lord "go down to the gates."

The *bleſſing* the Lord in the 9th verſe, and the *ſpeaking* of travellers on horſeback and on foot, perfectly agree with the notion of

[1] Biblioth. Orient. art. Babur, or Babor, p. 163.

their

their *rehearſing*, or *rewarding* the righteous acts of the Lord with *muſic and ſongs*. I have alſo elſewhere ſhown, that the Orientals are wont to chooſe the neighbourhood of water for their parties of pleaſure, which are often very muſical [1].

The uſing then this word by the writer of the book of Judges, in the caſe of Jephthah's daughter, who evidently appears to uſe it in the ſenſe of muſic and ſongs in another paſſage of that book, may be conſidered as a *trace*, *faint* if you will, of that cuſtom's obtaining among the Jews, which has ſince been obſerved, on ſome occaſions, in *Perſia*. *Joſephus* repreſents the death of Jephthah's daughter as very *heroic*, and alſo *patriotic*; ſuch an annual ſolemnity at her grave then, by the virgins of Iſrael, was extremely *natural*, and deſerved to be recorded: her dying childleſs, on account of the meeting her father with *timbrels and dances*, was naturally *rewarded* by *annual muſic and ſongs at her tomb*.

OBSERVATION CXVI.

It is not only cuſtomary for the people of theſe countries to repair to the graves of the dead, to lament their departed friends, and to cover their tombs with tears and with flowers

[1] Outlines of a Comment. on Sol. Song, p. 198, note.

or herbs; but they lament thoſe of a public character in *anniverſary ſolemnities*, (at a *diſtance from their tombs*,) with *mournful muſic*, and oftentimes in ſuch a manner as they think may livelily *repreſent* the circumſtances of their affliction or their death, as far as they can with propriety: and *traces* of this kind of lamentation may be found in the *Scriptures*.

The annual mourning of the Perſians for the death of *Houſſain*, a ſon of *Ali*, and grandſon of *Mohammed* their great prophet, which *Houſſain* they believe to have been the true and rightful *Khalife*, but who was rejected by the majority of the followers of Mohammed, and killed by the troops of his rival; I ſay, the annual mourning for Houſſain by the Perſians is pretty well known, by thoſe that are converſant in books of travels, but is particularly deſcribed by Sir John Chardin in his 3d tome [1].

They viſit his ſepulchre, near the ancient Babylon, with great devotion from time to time. *Niebuhr*, in the ſecond of thoſe three volumes of Travels which were publiſhed after the publication of his account of *Arabia*, gives an account of his viſiting this celebrated tomb. But the *annual* mourning his death takes place *at a diſtance*, is obſerved through all Perſia, whereas *Kerbela*, the place where the tomb is, is in the dominions of the Great Turk.

The account *Chardin* gives is, *in ſhort*,

[1] P. 173, &c.

that *the Perſians continue this mourning* ten days, *(beginning with the firſt day of their year, and finiſhing with the tenth day of their firſt month, when he was ſlain;) that they ſuſpend all appearances of joy and pleaſure, and appear as* mourners *in their dreſs; that* diſcourſes of an affecting kind, *relating to his being killed, &c, are pronounced in numerous aſſemblies of the Perſians; that to their mournful cries of* Hoſſein *are joined the ſounds of melancholy muſic; that numbers* perſonate Hoſſein, *who at the time of his death was overwhelmed* with thirſt, *and covered* with blood *guſhing from his various wounds, ſome daubing themſelves with ſomething* black, *to repreſent the firſt, ſuppoſing that extreme thirſt produced this effect on this prince*[1], *and others making uſe of ſome* red *ſubſtance to make them reſemble* Hoſſein when covered with blood; *he alſo mentions hymns ſung on this ſolemn occaſion to the* honour of Hoſſein and his race, *and this as done in the royal palace, in the hearing of the Perſian prince himſelf, as well as in other places among the common people.*

This account may enable us, probably, to form a ſtill juſter notion of the Jewiſh way of mourning the death of *King Joſiah* in later, and perhaps of the *daughter of Jephthah* in elder times, being added to a preceding article.

They were, probably, both of them *annual mournings.* The Hebrew word tranſlated *or-*

[1] See Lam. 4. 8, and ch. 5. 10.

dinance, "Jeremiah lamented for Joſiah; and "all the ſinging-men and ſinging-women "ſpake of Joſiah in their lamentations to this "day, *and made them an ordinance in Iſrael*," 2 Chron. xxxv. 25, ſeems to determine this as to the mourning for *Joſiah*, being the very word uſed to deſcribe the nature of the mourning for the daughter of *Jephthah*, which was, without controverſy, an annual ſolemnity: "It was a cuſtom (or ordinance) in Iſrael, "that the daughters of Iſrael went *yearly* to "lament the daughter of Jephthah, the Gi-"leadite, four days in a year[1]." A conſidering the nature of the thing ſtrongly confirms the ſame thought: for it could not be an appointment that theſe ſongs of lamentation over Joſiah ſhould be *continually* ſung; or nothing elſe ſung on *mournful occaſions*. But the ſacred writer ſeems to mean, that this anniverſary mourning for Joſiah continued to the time of his writing this hiſtory.

Melancholy muſic is uſed with ſongs in mourning for *Hoſſein*, and as muſic generally accompanies ſongs in the Eaſt, both, probably, were uſed in lamenting *Joſiah*.

The more powerfully to excite ſorrow, the Perſians make uſe of ſome additional circumſtances, bearing ſome reſemblance to the ſituation of thoſe for whom they mourn: their funeral panegyrics are delivered in places, according to Chardin, hung round with *arms*.

[1] Judges 11. 39, 40.

of

of various kinds, as Hoſſein was ſurrounded with a multitude of armed men when he died; and ſome of the people beſmear themſelves with ſome black ſubſtance, and others with a red, to repreſent him periſhing with thirſt and an effuſion of blood. In like manner the *Iſraelitiſh damſels*, who mourned *Jephthah's daughter*, might wander together in companies up and down the *mountains*, as ſhe had done, which were more covered with trees than the low-lands, and more proper for melancholy ſervices on that account, if we ſhould ſuppoſe, their repairing to her *tomb* to mourn there too inconvenient to be performed, in general, by the virgins that dwelt in places remote from *Gilead*. Whether any of the deadly inſtruments of war were made uſe of, to enliven the mourning, at the anniverſary commemoration of the death of Joſiah, particularly of that kind which proved fatal to him, may be doubted; however I have elſewhere ſhewn from Mr. Irwin, that a *ſword* was uſed at Ghinnah in Upper Ægypt, by the women there, that in a ſolemn proceſſion, with ſongs and muſic, bewailed the death of a merchant of that country, placing themſelves round a *ſword*, by which kind of weapon he was killed, in the deſert between that town and the Red-Sea.

The mourning for Hoſſein continues ten days; how long the annual mourning for Joſiah was is abſolutely uncertain: four days we are told by the hiſtorian was the time ſpent every year

in lamenting the daughter of Jephthah; which might be employed by ſome in viſiting her grave with muſic and panegyrical ſongs; and by the more diſtant virgins, in wandering up and down the mountains with their companions, with melancholy muſic and ſongs of praiſe.

So, among the modern Perſians, ſome *viſit the tomb of Houſſain* with great devotion[1]; others commemorate his death, with ſolemnity, *at a great diſtance* from the place in which he lies interred.

Observation CXVII.

A very ingenious writer, in his tranſlation of the book of Job, has given this verſion of Job's deſcription of the ſepulchral diſtinctive honours paid to the *Emirs*, or Arab princes and leading warriors of the *land of Uz*, and its adjoining countries, in the cloſe of the 21ſt chapter of that noble ancient Eaſtern poem,

> " With pomp he's carry'd to the grave; his name
> " There lives afreſh, in monumental fame:
> " There he enjoys, *in ſome delicious vale*,
> " Turf ever green, and ſprings that never fail;
> " Preceded, followed, to his duſty bed,
> " By all the former, all the future dead.

And then gives this note[2] on the 33d verſe:

[1] D'Herbelot, Bibl. Orientale, art. Houſſain.
[2] Scott's Job, p. 169.

" The

" *The clods of the valley ſhall be ſweet to him.*]
" *The ſoft clods of the valley* (made ſoft and
" tender by gentle ſhowers) *are ſweet to him.*
" Their ſepulchral grots were frequently in
" vallies, cut in the bottom of rocky hills.
" Such a ſituation of a tomb, together with
" ſprings of water or moderate rains to keep
" the turf perpetually green, was accounted
" an happy ſepulture *among the Arabians*, as
" being a means of preſerving the remem-
" brance of the deceaſed in honour." To make no remarks on the little agreement between green turf and grots in rocky hills together; and not to enquire how the verdure of a ſpot could have kept alive the remembrance of one buried hard by; I cannot but make this *obſervation* on the *main point*, the burying in *vallies*, that this ſeems rather to be a deduction from his ſuppoſed ſenſe of the text, inſtead of an account taken from Arabian authors, or travellers into thoſe countries, tending to illuſtrate theſe words of Job. A management which too often appears, even in eminent writers.

For I apprehend that in truth the *Arabs*, in elder and later times, rather choſe to inter their dead in *riſing* grounds than in *vallies*.

As to the modern *Bedouin Arabs*, we are told, in the account publiſhed by *de la Roque* of thoſe of Mount Carmel, " that the fre-
" quent change of the place of their encamp-
" ment, not admitting their having places

" ſet

" ſet apart for burial, they *always* chooſe a
" place *ſomewhat elevated* for that purpoſe,
" and at ſome diſtance from the camp. They
" make a grave there, into which they put the
" corpſe, and cover it with earth, and a num-
" ber of *great ſtones*, leſt the wild beaſts ſhould
" get at the body [1]."

In like manner the ancient burial-place between Suez and Mount Sinai, which Niebuhr viſited, was found on the top of an *high and ſteep mountain* [2]. The noble ſepulchres of the ancient *Palmyrene Arabs*, according to Mr. Wood's account, were in the *hills* in the neighbourhood of that magnificent city. And thus we find the burial-place for people of honour and diſtinction at *Bethel*, in the time the ten tribes made a ſeparate kingdom, was in the *mount* there [3]; and the ſepulchre of *Shebna*, a great man in the Jewiſh court, was in an *elevated* ſituation [4]: " Get thee unto
" this treaſurer, even unto Shebna, which is
" over the houſe, and ſay, What haſt *thou*
" here? and whom haſt *thou* here, that *thou*
" haſt hewed thee out a ſepulchre here, as
" he that heweth him out a ſepulchre *on*
" *high*, and that graveth an habitation for
" himſelf in a *rock*? Behold, the Lord will
" carry thee away with a mighty captivity."

From hence it is apparent, that if great men were *ſometimes* buried in vallies, it was

[1] Voy. dans la Paleſtine, ch. 23. [2] Deſcript. de l'Arabie, p. 347. [3] 2 Kings 23. 16, compared with 1 Kings 13. 2. [4] Iſ. 22. 15—17.

no part of the ſplendor of interment among the Arabs, who were wont rather to *chooſe* elevated places for the ſepulture of princes, and people of high diſtinction. How then, it is natural to aſk, came Job to ſpeak of the *clods of the valley*, when deſcribing magnificence of burial? I ſhould ſuppoſe, in anſwer to this queſtion, that Job is to be underſtood, not as intending to mark out the wonted *places* of their interment, but the *manner of ornamenting* their ſepulchres—planting flowers and odoriferous herbs or ſhrubs, *on or about* their graves: Clods *like* thoſe of a valley or torrent, (verdant and flowery,) ſhall ſurround him, and be pleaſing to him. The livelineſs of Eaſtern poetry here repreſenting the dead, as having the ſame perceptions as if they were alive in their ſepulchres: He ſhall be brought with pomp to the grave; he ſhall *watch* in the heap (of earth or ſtones that cover him), for ſuch, the margin of our tranſlation tells us, is the more exact import of the Hebrew; the clods around him, like thoſe in ſome pleaſant valley, or on the border of ſome torrent, ſhall be ſweet unto him.

Thus when it is ſaid, "the deſert ſhall "rejoice, and bloſſom as the roſe. It ſhall "bloſſom abundantly, and rejoice even with "joy and ſinging: the *glory of Lebanon ſhall* "*be given unto it*, the *excellency of Carmel* "*and Sharon*: they ſhall ſee the glory of the "Lord, and the excellency of our God[1]:"

[1] Iſ. 35. 1, 2.

it

it is viſible that a glory *like* that of Lebanon, an excellency *like* that of Carmel and Sharon, is the thing that is meant; not that the *trees* of Lebanon were to be removed into the deſert, and the *verdure and flowers* of the two other places. The *clods of the valley* are to be underſtood, I apprehend, after the ſame manner—Clods *like* thoſe of the vallies where torrents run, which are *verdant and flowery*, ſhall be pleaſing to him.

So Dr. Shaw has told us, that a great extent of ground being allotted without their cities, for the burial of their dead, "each "family has a proper portion of it, walled "in like a garden; where the bones of their "anceſtors have remained undiſturbed for "many generations . . . . . In theſe inclo- "ſures the graves are all diſtinct and ſepa- "rate . . . . . whilſt the intermediate ſpace is "either *planted with flowers*; bordered round "with ſtone; or paved with tiles [1]."

Mr. Blunt mentions an obſervation relating to this matter, which he made, and which I do not remember to have met with any where elſe: it is given us in theſe words. "Thoſe who beſtow a marble ſtone over "them, have it in the middle cut through "about a yard long, and a foot broad; there- "in they plant ſuch kind of flowers as en- "dure green all the year long; which ſeem "to grow out of the dead body, thinking

[1] P. 219.

"thereby

" thereby to reduce it again into play, though " not in the ſcene of ſenſible creatures, yet " of thoſe vegetable, which is the next de- " gree, and perhaps a preferment beyond the " duſt [1]."

Observation CXVIII.

As they ſometimes *plant* herbs and flowers about the graves of the dead, ſo Dr. Addiſon obſerved, that the *Jews of Barbary* adorned the graves of their dead in a leſs laſting manner, with *green boughs* brought thither from time to time [2]; might not this practice originate from the doctrine of the reſurrection? perhaps from that well-known paſſage of a prophet, " Thy dead men ſhall live, together with " my dead body ſhall they ariſe. Awake and " ſing, ye that dwell in duſt: for thy dew is " as the dew of herbs, and the earth ſhall " caſt out the dead," Iſ. xxvi. 19; or if it was practiſed ſtill earlier, might not this paſſage have ſome reference to that cuſtom?

It is admitted, that the practice obtained among thoſe that entertained no expectation of a reſurrection, but in the language of St. Paul ſorrowed as people that had no ſuch hope [3]. The ancient Greeks practiſed this

[1] Voy. p. 197, reprinted in the Collect. of Voy. and Travels from the Library of the Earl of Oxford, vol. 1, p. 547. [2] P. 220, 221. [3] 1 Theſſ. 4. 13.

decking

decking the graves of their dead, but it might notwithſtanding *originate* from that doctrine, and be adopted by thoſe of a different belief, as having ſomething in it ſoftening the horrors of viewing their relatives immerſed in the duſt; and might be thought to be agreeable by thoſe that entered into medical conſiderations, as correcting thoſe ill-ſcented and noxious exhalations that might ariſe in thoſe burial-places, to which their women, more eſpecially, were frequently induced to go, to expreſs their attachment to the departed.

Maillet ſuppoſes the modern Ægyptians lay *leaves and herbs* on the graves of their friends, *from a notion that this was a conſolation to the dead, and believed to be refreſhing to them from their SHADE* [1]. This muſt indeed be admitted to be truly ridiculous—the ſuppoſing a body covered with many *inches of earth* ſhould receive any benefit from the thin ſhade afforded by a few leaves, ſuppoſing the ſenſe of feeling ſtill continued, which ſuperſtition itſelf can hardly imagine.

But was this lively French gentleman ſure of the fact? I ſhould hardly think it of the Mohammedan inhabitants of the Eaſt, who believe a reſurrection. As their prayers for the dead, as well as thoſe of the Jews, have

[1] Cette verdure n'eſt pas au reſte, comme on pourroit peut-être le penſer, une offrande faite aux morts. Le motif de cet uſage eſt encore plus ridicule, puiſque par-là on cherche à ſoulager les défunts, qu'on croit refraîchir, en leur procurant de l'ombrage. Let. 10, p. 91.

a reference

a reference to the reſurrection; why may not theſe vegetable ornaments of their ſepulchres be underſtood to relate to that doctrine?

I leave, *at preſent*, the examination of the opinion of the Greeks and Romans, as to the ſtrewing leaves and flowers on the graves of thoſe they lamented; but would, inſtead of that, enquire a little, whether there is any difference as to the plants made uſe of now *in the Eaſt* for this purpoſe, and, if there be, what thoſe differences are. A ſpeculation of ſome curioſity, and what muſt be amuſing.

What the plants are that are uſed by the Barbary Jews Dr. Addiſon has not told us. All that he ſays on that ſubject is this. "Enquiring after inſcriptions or epitaphs, and "though often in the burying-place for that "end, I could ſee none, nor any other ſtate "about the graves than *green turf and boughs*. "But this remark reſpects the *Jews in Barbary*, whom I conceive to come far ſhort "of thoſe of other countries, in this ſort of "funeral pomp." P. 220, 221.

But as it is a matter of ſome curioſity, and may be amuſing to ſome minds, I would ſet down what I have met with in travellers, relating to this ſubject.

The women in Ægypt, according to Maillet, go, "at leaſt two days in the week, to "pray and weep at the ſepulchres of the "dead; and the cuſtom then is to throw "upon the tombs a ſort of herb which the "Arabs call *rihan*, and which is our *ſweet* "*baſil*.

" *baſil*. They cover them alſo with the " leaves of the *palm-tree* [1]. If they uſe any other plants for this purpoſe in Ægypt, he has neglected to mention them.

Whether theſe preciſely were the vegetables made uſe of by Auguſtus, when he viewed the remains of Alexander the Great in Ægypt, Suetonius has not informed us, in the account he has given us of the honours paid by this Roman emperor to the remains of that celebrated Greek [2]. We may imagine they were not, if he wrote with perfect exactneſs, ſince he ſpeaks of that emperor's ſtrewing *flowers* on the coffin, and mentions nothing concerning herbs or leaves.

It is reaſonable to believe, that other ſpecies of plants are made uſe of in Ægypt to adorn the ſepulchres of their friends; but not all *indiſcriminately*, for, according to Haſſelquiſt, the mitre-ſhaped aloe, which grows in large quantities in the gardens of Cairo, is hung over the doors of thoſe that have returned *in ſafety*, after having made a pilgrimage to Mecca [3], and it is unreaſonable to ſuppoſe this plant ſhould be uſed, as a token of their eſcape from death in this dangerous journey, and at the ſame time laid upon the tombs of thoſe that could not eſcape.

Myrtle, however, which has been frequently uſed on joyous occaſions, is made uſe of by

[1] Let. 10, p. 91*. [2] In Vit. Aug. cap. 18. Corona aurea impoſita ac *floribus* aſperſis veneratus eſt.
[3] P. 104.

theſe

theſe people of the Eaſt to adorn the tombs of the dead, for Dr. Chandler tells us, that in his travels in the Leſſer Aſia *he found ſome* Turkiſh *graves there, which had each a bough of* myrtle *ſtuck at the head and the feet*[1].

Rauwolff mentions the ſame circumſtance, telling us, that at Aleppo *there grow many* myrtles, *which they diligently propagate, becauſe they are beautiful, and remain long green, to put about their graves*[2].

Observation CXIX.

The general meaning of a compariſon uſed by our Lord is obvious, when he ſaid, "Wo "unto you, ſcribes and Phariſees, hypocrites! "for ye are like unto *whited* ſepulchres, "which indeed appear beautiful outward, "but are within full of dead men's bones, "and of all uncleanneſs," Matt. xxiii. 27; but it will appear with greater life, if we ſuppoſe, that the ſepulchres about Jeruſalem were *juſt then white-waſhed afreſh*, which I ſhould ſuppoſe is extremely probable, as the preſent Eaſtern ſepulchres are freſh done upon the *approach of their Ramadan*.

Such is the account of Niebuhr, in the firſt volume of his Travels[3]. Speaking there of *Zebid*, a city of Arabia, which had been

[1] P. 200. [2] P. 65. [3] P. 261.

the reſidence of a Mohammedan prince, and the moſt commercial city of all the low country of that part of Arabia, but which had loſt much of it's ancient ſplendor in theſe reſpects, he adds, " that however *Zebid* makes yet, at " a diſtance, the moſt beautiful appearance " of all the cities of the *Tehama* (or low " country), which is owing to their clergy, " who have found means, inſenſibly, to ap- " propriate a very large part of the reve- " nues of the city and adjoining country to " themſelves and the moſques. From thence " have ariſen a multitude of moſques and " *kubbets*, which *at that time, when Rama-* " *dan was near approaching* [1], had been almoſt " all white-waſhed. Theſe *kubbets* are little " buildings, built over the tombs of rich " Mohammedans, who paſs for ſaints [2]."

The *Paſſover* was at hand when our Lord made this compariſon, as is evident from the context, and therefore, it is likely they were juſt then whited afreſh, when the ſeaſon for ſuch rainy and bad weather as is wont to waſh off theſe decorations was juſt over, and the time was at hand when Iſrael were about to aſſemble to Jeruſalem at their national ſo-

[1] Which is a kind of Mohammedan Lent, followed by a feſtival, as Lent with us is followed by Eaſter.

[2] Theſe *kubbets* are, I apprehend, not only built over the graves of them that paſs for ſaints, but over the graves of other people who are wealthy, as, if I do not miſremember, Niebuhr himſelf obſerves in other places of this volume.

lemnities,

lemnities, which were all held in the dry part of the year, or nearly ſo: the rain being at leaſt *juſt* over at the time of the Paſſover, by the time of Pentecoſt it was gone in Judæa, and the feaſt of Tabernacles was obſerved before the rain was wont to return.

But whatever was the time of white-waſhing the Jewiſh ſepulchres anew, we may believe it was often done, ſince to this day, the people of thoſe countries have not diſcovered any way of ſo whitening theſe buildings as to make it *durable*.

Observation CXX.

The cuſtom of placing proviſions on, or near the graves of thoſe for whom they mourned, is not only *very ancient*, but practiſed by nations remote from each other; referred to in the *Apocrypha*, and, it may be, adopted by the Jews, of the time between the cloſing of the writings of the Old Teſtament, and the appearance of thoſe of the New.

One of the firſt obſervations that Olearius made, on the cuſtoms of the *ancient Ruſſians*, relates to this practice. He had the curioſity, he tells us [1], to go on the 24th of May 1634, the day before Whit-Sunday, to that part of *Narva* which was inhabited by Ruſſians, to obſerve the anniverſary ceremonies of that

[1] P. 11, 12, 13.

time, and their behaviour with regard to their departed relations and friends. "The whole "burial-place was full of *Moſcovite women*, "who had ſpread handkerchiefs upon the "graves, embroidered at the corners with "ſilk of various colours, upon which they "had ſet diſhes full of roaſted and fried fiſh, "cuſtards, cakes, and painted eggs. Some "were ſtanding, others kneeling, putting "many queſtions to their relations, pouring "out tears on their graves, and expreſſing "their affliction by moſt lamentable cries; "but with ſo little ſteadineſs, that they loſt "no opportunity of ſpeaking, and even laugh-"ing with ſuch of their acquaintance as "paſſed by. The prieſt, followed by two "of his clerks, walked up and down the "burial-place, with a cenſer in his hand, "into which he put from time to time little "pieces of ſome gum to cenſe the graves. "The women gave him an account of the "relations and friends they wanted him to "pray for, pulling him by the ſurplice, in "order to gain the advantage of being firſt. "The prieſt performed theſe devotions "in a very perfunctory manner, and paid "ſo little attention to them, as hardly to "deſerve the piece of copper money they "gave him, and by no means the proviſions, "which the clerks took care to gather to-"gether for their maſter's benefit."

It is well known that the *ancient heathens* practiſed ſomething of this kind, from whence it

it was early introduced into the *Chriſtian church*. St. Auſtin mentions it, as well as the feaſting at the graves of the martyrs, and ſeems to ſuppoſe theſe things were practiſed more in *Africa*, than in any other place of the world that he was acquainted with, which had received the Goſpel. There, it ſeems, *the lower claſs of Chriſtians thought theſe* feaſts and drinking-bouts *were not only honourable to the martyrs, but of advantage to the* common and ordinary dead *buried there*[1]. He complains of theſe managements in other places, with great warmth and life[2], and endeavoured to have them ſuppreſſed[3]. But I have not been fortunate enough to find any place in St. Auſtin, in which he ſuppoſes this was an ancient cuſtom of the *Phœnicians*, derived from them to the people of *Africa*, and remaining to his time, which the celebrated expoſitor *Grotius* ſeems to inſinuate, in his comment on Ecclus. xxx. 18.

It was certainly a *pagan cuſtom*: and it might, in particular, be practiſed by the *Phœnicians*, and carried from them into *Africa*, with their *language*, which undoubtedly was

[1] Auguſt. Aurelio, Ep. 64, tome 2, p. 203, 204, ed. Baſ. 1528.

[2] De Moribus Eccl. Cathol. lib. 1, tome 1, p. 538. Novi multos eſſe ſepulchrorum et picturarum adoratores: novi multos eſſe, qui luxurioſiſſimè ſuper mortuos bibant, et epulas cadaveribus exhibentes, ſuper ſepultos ſeipſos ſepeliant, et voracitates ebrietateſque ſuas deputent religioni.

[3] Ubi ſupra, tome 2, p. 204.

derived from thence. But this practice was of much greater extent among the Gentiles, and was brought among the *Ruſſians*, it ſhould ſeem, from the *Greeks*, derived by them from their heathen forefathers. That it was known in the *Eaſt*, appears to be highly probable, if there were no other evidence for it, than that paſſage of the book of Eccleſiaſticus juſt now cited, which evidently alludes to it: "Delicates poured upon a mouth ſhut "up" (by bad health and continual ſickneſs, of which he had been ſpeaking,) "are as "*meſſes of meat ſet upon a grave*[1]."

Accordingly Sir John Chardin, in his manuſcript note on this paſſage of Eccleſiaſticus, obſerves, *that it was the cuſtom of* all *the Gentiles, and eſpecially in China, to place food in great quantities upon the tombs of their relations; and that many of the* Oriental Chriſtians *do the ſame thing*.

But the *great point* I would enquire into here, is, whether the Jews, in the intermediate time, between the propheſying of Malachi and the apoſtolic age, (in which time, I apprehend, it is commonly thought many of the apocryphal books were written, and this of Eccleſiaſticus in particular, whether, I ſay, the Jews of that time) adopted this cuſtom of placing food on, or near *the graves of their dead*, by way of alms, which they hoped

[1] It is alſo plainly pointed at by the author of the book of Baruch, ch. 6. 27.——"They ſet gifts before them "(idols) *as unto dead men*."

might

might be beneficial to the ſouls of thoſe whoſe bodies were depoſited there.

Theſe words of *Eccleſiaſticus* certainly determine nothing upon this point: the ſon of *Sirach* might allude to it as a well-known cuſtom among the Gentiles, as well as if it had been practiſed at that time among thoſe of his own nation; but it may be agreeable to enquire, whether traces of it may not appear elſewhere. What, it may be aſked, is the preciſe meaning of Tobit iv. 17? "Pour "out thy bread on the burial of the juſt, "but give nothing to the wicked." Doth this zealous old Jew direct his ſon, to ſend proviſions to thoſe families only of his nation that mourned the death of relations that were *good* people; or doth he direct them to ſet food, by way of alms, on, or by the grave of a good man from time to time, for the benefit of the departed ſoul?

Our tranſlators underſtood it in the firſt ſenſe; and it is certain ſomething of that kind was practiſed among the ancient Jews, as it is now among ſome of the Eaſtern people [1]; but it may be, at leaſt, as well tranſlated, "Pour "out thy bread on the ſepulchre of the juſt:" and if this tranſlation is allowed to take place, it would prove that the Jews were ſuppoſed, by this writer, to ſhow their reſpect to the dead at that time, in the way the Ruſſians of the laſt century did.

[1] See Obſerv. vol. 2, ch. 6, obſ. 55.

And to make this tranſlation appear more probable, it may be obſerved, in the firſt place, that the word ταφος, uſed in the Greek, in which this book is written, will not be found, I apprehend, to have been uſed of the *time or act* of interment, any where in the Septuagint tranſlation of the Old Teſtament, or in any of the apocryphal books written in that language; but of the *place*. Lexicographers indeed tell us, it is uſed in ſuch a ſenſe as our tranſlators have put upon it here; but it doth not appear to have been uſed in ſuch a ſenſe by any of theſe *Helleniſtic* writers.

Secondly. The Jews of that time ſeem to have imagined, that the actions of the *living* might be made profitable to the dead: at leaſt the author of the ſecond book of Maccabees appears to have thought ſo. For ſpeaking of ſome of the Jewiſh nation who were ſlain in battle, under whoſe clothes were found things conſecrated to the idols of the Jamnites, which things were forbidden to the Jews, he ſaith, by their law, he goes on and tells us, that when Judas "had made a "gathering throughout the company, to the "ſum of 2000 drachms of ſilver, he ſent "it to Jeruſalem to offer a ſin-offering, doing "therein very well, and honeſtly, in that he "was mindful of the reſurrection, (for if he "had not hoped that they that were ſlain "ſhould have riſen again, it had been ſuper-"fluous and vain to pray for the dead;) and

" alſo in that he perceived that there was
" great favour laid up for thoſe that died
" godly. (It was an holy and good thought.)
" Whereupon he made a reconciliation for
" the dead, that they might be delivered from
" ſin." 2 Macc. xii. 40—45.

If they imagined *ſin-offerings* might be beneficial to the *dead*; they might as well believe, that the giving of *alms* might produce ſomething of the ſame ſalutary effect.

Thirdly. We find, accordingly, that the Mohammedans, as well as the Chriſtians of the Eaſt, (of whom Sir John Chardin ſpeaks in his manuſcript note on Ecclus. xxx. 17,) have adopted this practice: for in his printed deſcription of Perſia, he ſays, " People of the
" middling and lower ranks of life begin to
" viſit a ſepulchre eight or ten days after (the
" interment), and the *women in particular*
" never fail to do it. The burial-places are
" always full of them, eſpecially at ſome
" holy ſeaſons, more eſpecially in the even-
" ing or morning, having their children
" with them, both great and ſmall. There
" they ſet themſelves to lament the dead,
" with cries and tears, beating their breaſts,
" tearing their faces and their hair, inter-
" mingled with long recitals of their for-
" mer converſations with the deceaſed, and
" the conſtant burthen of theſe lamentations
" is, Rouh! rouh! ſoul! ſpirit! whither art
" thou gone? wherefore doſt thou not con-
" tinue

" tinue to animate this body? And then, Body!
" wherefore didſt thou die? didſt thou want
" gold or ſilver, garments, pleaſures, the tender
" careſſes (of thoſe near to thee)? and ſuch
" like impertinences. Their female friends
" comfort them, and then carry them away
" with them, leaving ſometimes *offerings of*
" *cakes, fruits, ſweetmeats, which are,* they ſay,
" *for the guardian angels of the ſepulchre, to ren-*
" *der them favourable to the deceaſed*[1]."

Authors that ſpeak of the Eaſtern people's viſiting the tombs of their relations, almoſt always attribute this to the *women*; but it ſhould ſeem, by this paſſage, that the *men* viſit them too, though not ſo frequently as thoſe of the other ſex, who are wont to be more ſuſceptible of the tender emotions of grief than the men, and at the ſame time think propriety requires it of them, whereas the men commonly think ſuch ſtrong expreſſions of ſorrow would miſbecome *them*. Accordingly we find, that ſome *male friends* came from Jeruſalem, to condole with *Mary and Martha*, on account of the death of their brother *Lazarus*, who, when they ſuppoſed that her riſing up, and going out of the houſe, was with a view to repair to his grave to weep, " followed her,
" ſaying, She goeth unto the grave, to weep
" there." John xi. 31.

It is no wonder that they thought her riſing up in haſte was to go to the grave, to weep

[1] Tome 2, p. 387.

there,

there, for Chardin informs us in the ſame page, *that the* mourning *there doth not conſiſt in wearing black clothes, which they call an infernal dreſs, but in great outcries*, in ſitting motionleſs, *in being ſlightly dreſſed in a brown or pale habit, in refuſing to take any nouriſhment for eight days running, as if they were determined to live no longer*, &c. Her ſtarting up then, with a ſudden motion, who, it was expected, would have ſat ſtill, without ſtirring at all, and her going out of the houſe, made them conclude it muſt be to go to the grave to weep there, though, according to the modern Perſian ceremonial, it wanted five or ſix days of the uſual time for going to weep at the grave: the *Jews*, poſſibly, might repair thither ſooner than the *Perſians* do; if not, they could not account for this ſudden ſtarting up any other way.

But to return from this digreſſion.—If the Jews in the Eaſt readily adopt other uſages of Eaſtern mourning, if they deck the graves of their dead with green boughs, as has been taken notice of under a preceding obſervation, it cannot be unnatural to ſuppoſe, they might adopt the cuſtom too of leaving *bread, or other eatables, in their burial-places*, in the time of *Tobit*, though it may now be ſeldom, if ever done: ſince it ſhould ſeem, from the manner of ſpeaking of Sir John Chardin, the modern Perſians now practiſe it, however not often, but rather *ſparingly*.

The

The Chriſtians too of that country ſeem to practiſe ſomething very much like it, if not altogether the ſame, according to Dr. Ruſſell, who tells us [1] they "are carried to "the grave on an open bier; and beſides "many appointed days, when the relations "go to the ſepulchre, and have maſs ſaid, "and ſend victuals *to the church* and poor, "many of the women go every day for the "firſt year, and every great holiday after-"wards." This ſending victuals to the church, ſeems to come very near the placing eatables on the tombs of the dead; if the expreſſion is not deſigned directly to convey that thought to the mind.

He does not ſay exactly the ſame thing of the Jews of Aleppo, but he tells us concerning them, that "they have certain days, "wherein they go to the ſepulchres; and "the women, *like thoſe of other ſects*, often "go there to howl and cry over their dead "relations [2]." How far the conformity of thoſe other ſects is carried, we are not told, but probably it is very conſiderable.

Laſtly. Such an explanation ſeems to agree beſt with the reſtriction in Tobit's inſtruction to his ſon: "Pour out thy bread on the bu-"rial, or *tomb* of the juſt; *but give nothing* "*to the wicked.*" For the widows and fatherleſs children of the wicked, might want to

[1] P. 130. [2] P. 132.

have

have food ſent them by their charitable neighbours, when overwhelmed with affliction, occaſioned by the death of a wicked huſband or parent, as well as others; but if this *bread* was conſidered as purging away ſins, or recommending the departed ſoul to God, he might very well forbid his ſon's giving bread on that occaſion, as it would be expreſſing an hope concerning the dead, that was not to be entertained. The beſt of men have their imperfections, and the giving of alms on *their* behalf might be ſuppoſed to purge away their guilt; but no alms, in his apprehenſion, would remove the guilt of an *heathen*, or an *apoſtate* from the law of Moſes: to them no mercy, he might apprehend, could be expected to be ſhown.

St. Auſtin ſomewhere makes uſe of a like diſtinction, I think, in a caſe a good deal reſembling what, I ſhould ſuppoſe, it is not improbable *Tobit* had in view. I do by no means take upon me to juſtify the ſentiment of this celebrated African biſhop; I believe, on the contrary, it is by no means evangelical: the text he cites from the writings of St. Paul proves it to be wrong. "For we muſt all "ſtand before the judgment-ſeat of Chriſt; "that every one may receive the things done "in his body, according to that *he* hath done, "whether it be good or bad," 2 Cor. v. 10. That HE hath done, not what *others may do after his death*, in order to benefit him. But

as

as this was the beſt explanation of certain ſuperſtitious practices that obtained in his age, more eſpecially among weaker, and leſs informed Chriſtians, it is by no means an unreaſonable ſuppoſition, that the ſame ſentiment might ariſe in the mind of him who wrote the book of Tobit—ariſe from a ſimilar practice, which ſeems to have obtained among the Jews of his time.

The pollution that was ſuppoſed to attend the touching of the dead, and alſo of their *graves*, according to the law of Moſes [1], may be thought to afford a ſtrong objection to the ſuppoſing, they were wont to give ſuch alms at the *tombs* of their friends, which I have been propoſing as what, probably, was the meaning of *Tobit*; ſince this cuſtom has been readily adopted not only by Chriſtians, but Mohammedans too, who have the ſame apprehenſion, of the *impurity contracted by a dead body and a grave*, as the Jews had. So Sir John Chardin obſerves, in his deſcription of Perſia [2], that *they never bury in the moſques, becauſe, though the dead bodies have been purified, they notwithſtanding look upon them as rendering every thing they touch impure, and the places in which they are depoſited*; yet, according to the next page, which I cited juſt now, they ſometimes leave *offerings of cakes, of fruits, and of ſweetmeats*, at the ſepulchres of the dead.

[1] Numb. 19. 16, 18. [2] Tome 2, p. 386.

The Jews then might do the ſame in the days of *Tobit*, notwithſtanding their notion that *the touching a grave renders perſons and things impure*; it is certain it does not prevent their women's going *often* thither, to howl and cry over their dead relations.

END OF THE THIRD VOLUME.